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ABSTRACT

In light of the cross cultural understanding and communications skills likely to be demanded of those in evangelical Christian ministry working all over the world, this project developed, implemented, and evaluated a model for infusing intercultural competency (ICC) into a seminary curriculum at the Faith School of Theology in Maine. From a study of the literature, extant models, and the perceptions of consultants and participants, a 4-quadrant scheme for classifying 36 extant ICC models emerged and a 7-step curriculum infusion model was developed. The model contained four domains--cognitive, affective, behavioral, and organizational--and involved leadership, administration, and faculty in a comprehensive program to infuse ICC into all aspects of the seminary program. The project led to the following conclusions: (1) it was difficult to establish a clear theoretical basis for ICC due to the wide band of theories among interculturalists; (2) developing such a program requires support from the social sciences; (3) the most important ICC skills are adaptation, interaction, flexibility and internal integrity; (4) ICC is a developmental process and not easily reduced to a set of discrete skills isolated to a dedicated course. Appendixes contain additional information on the model and its development, materials for a workshop on the model, evaluation instruments, and input from multiple disciplines. (Contains over 250 references.) (JB)

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ED 385 185

THE DEVELOPMENT, IMPLEMENTATION, AND EVALUATION OF A MODEL FOR TEACHING INTERCULTURAL COMPETENCY THROUGH THE CONTENT AREAS AT FAITH SCHOOL OF THEOLOGY

Alan Algee

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A major applied research project presented to Programs
for Higher Education in partial fulfillment
of the requirements for the degree of
Doctor of Education

Nova Southeastern University

June, 1995

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THE DEVELOPMENT, IMPLEMENTATION, AND EVALUATION OF A MODEL FOR TEACHING INTERCULTURAL COMPETENCY THROUGH THE CONTENT AREAS AT FAITH SCHOOL OF THEOLOGY

by

Alan Algee

June, 1995

Competency in crossing cultures is critical with the emergence of a global village. Individuals preparing for evangelical Christian ministry should be particularly interested in such competency because their purpose is to often proclaim the Gospel in situations where customs, beliefs, and practices are not always mutually understood or appreciated. This involves ever-heightening awareness, interest, and knowledge of the perceptions and practices of others. Intercultural competency (ICC) can be

cultivated with concerted learning and enduring commitment. What strategies can be used in an undergraduate seminary which assure that ministers begin this lifelong process?

The purpose of this Major Applied Research Project was to develop, implement, and evaluate a model for infusing ICC objectives into a seminary curriculum. It was conducted at Faith School of Theology (FST), a small non-denominational seminary in Charleston, Maine.

The development problem solving methodology was used to create a curriculum infusion model. The research questions were (a) What models exist which lead to ICC for different groups and settings?; (b) What are the foundational assumptions behind these models and how have they been validated?; (c) Does the repertoire of existing models have some taxonomic order and, if so, which level best fits FST?; (d) Can a model for developing ICC through existing content areas at FST be designed, implemented, and evaluated?; and (e) Can a curriculum infusion model lead to ICC among students and faculty?

Within the development framework, a wide base of preliminary inquiry was conducted. This included surveying various social theories, assessing existing models, and interviewing interculturalists. Once a model was drafted and validated, implementation and evaluation phases followed.

The procedural steps in the problem solving process were (a) a review of the literature, (b) an analysis and classification of extant models, (c) formation of a panel of external consultants from whom important model components could be contributed, (d) processing input from interviews of the consultants gathered with interactionist technique, (e) gathering the perceptions and concerns from among internal participants, (f) formation of a curriculum infusion model, (g) identifying objectives for use with the model, (h) critical review of the model, (i) revision and second review of the model, (j) implementation of the model through the aid of a workshop, and (k) quantitative evaluation.

The procedures yielded several significant results. A four-quadrant scheme for classifying 36 extant ICC models emerged. A seven-step curriculum infusion model evolved. The external experts and internal participants agreed to 32 objectives which were then implemented by using the steps of the model. The Cross-Cultural Adaptability Inventory (CCAI) indicated that ICC improved after one semester among all students and staff. The strongest improvement was in the emotional resilience among male students.

Two major conclusions were reached. First, at least seven steps are necessary to assure an infusion of ICC objectives across a three-year curriculum. Second, cross-cultural adaptability can be significantly improved when all seven steps are vigorously implemented.

Four recommendations were presented to the Board of Administration: (a) maintain the project in its present form until June 1997, (b) appoint an ICC coordinator, (c) conduct another evaluation in June 1997, and (d) monitor ICC progress through annual review measures. Further research should be conducted into institutional processes which seem to affect cross-cultural adaptability.

Dissemination of the results occurred as foundational documents, the faculty manual, and the student manual were subsequently audited for conformity to the model. A copy of the report was submitted to several interculturalists and educational consultants, National Computer Systems, Inc., Eurasia Educational Services, Cross-Cultural Communications, Inc., and to several publishers.

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Chapter 1

INTRODUCTION

Nature of the Problem

Intercultural Competency

Competency in understanding cultural diversity is critical as nations of different people help evolve a global village. Such competency has particular import for individuals preparing for evangelical Christian ministry if they intend to proclaim the Gospel in situations where customs, beliefs, and practices are not mutually understood.

Cross-cultural skills involves a lifelong process of ever-heightened awareness, interest, and knowledge of the perceptions and practices developed by others. Acquiring such skill is often relegated to single-event courses dedicated to intercultural competency (ICC). Such a format, however, is ineffective and institutions today are searching for alternative approaches which assure ICC as a program outcome.

Accommodating ICC goals in a curriculum is a complex challenge. Quite often, the first response to this challenge is to add new courses specifically dedicated to intercultural objectives. Such a response, however, means expanding curricula which are already overcrowded in most institutions. More significantly, current studies show that more integrative, long-term, and systemic approaches are needed to achieve significant growth toward intercultural competence (S. J. Johnson, 1992; Kurzweil, 1992; Pierce, 1993; Sarbeck, 1992).

The construct of ICC may be best understood as: (a) the ability to establish and maintain positive relationships with individuals from different cultures, (b) the ability to communicate with minimal loss and distortion of intended meaning, and (c) the attainment of an appropriate level of agreement and cooperation with others (Fantini, 1991). Developing these social, communicative, and citizenship abilities is a growing concern throughout America's academic, political, and religious communities.

Intercultural competency can be developed with concerted learning and enduring commitment. What strategies can be used in an undergraduate seminary which assure that ministers begin this lifelong process? This is a question increasingly faced by the larger seminary community as the next millennium approaches (Ji, 1993; Kane, 1993; Y. I. Kim, 1992; Senior & Weber, 1994). It is already under discussion at Faith School of Theology (FST).

Faith School of Theology

FST was founded in 1958 as a private undergraduate institution where men and women train for evangelical Christian ministry. The main campus is headquartered in Charleston, Maine. Branch campuses are located in Maryland, Canada, Jamaica, Nigeria, Kenya, and the Commonwealth of Independent States (CIS). These other campuses are in various stages of development. Some are being expanded while others are under review for merger with nearby institutions or closure.

This project focused upon the Maine campus. Almost all students and staff live on the campus. Both curricular and extra-curricular programs are provided to build Christian character and academic preparation for a career in ministry.

Mission and Purpose

The stated mission and purpose of this inter-denominational institution is to prepare people who will be able to proclaim the Gospel to a culturally diverse people throughout the world. The leadership of the school sees the rise of liberal seminaries as unfortunate and strives to maintain a more traditional institution where students are taught to be resolute in their fundamental Christian convictions.

The founding leaders of FST believed that ministers need to be thoroughly trained and unvacillating in their commitment to proclaim the Gospel. Developing such character continues to be the primary aim of FST and is supported by its policies and organization.

Governance

Foundational documents.

A Statement of Fundamental Truths was adopted in a preamble to the Articles of Incorporation. This document was designed to maintain the institution on a course of conservative evangelical Protestantism. It identifies Christ's mandate to spread the Gospel throughout the world and thus establishes the rationale for FST's existence and directions for the programs.

This statement further amplifies the term Gospel and explains that this mandate was issued to the church. The church, as defined by this statement, is non-sectarian and consists of people who see that eternal redemption is possible by responding to God's graciousness. Functionally, the church has divided itself into people who are (a) members and adherents, and (b) ministers wholly dedicated to a life of ministry through ordination. FST serves the church by training ministerial candidates and thereby participate in Christ's mandate.

A second important foundational document is the Articles of Incorporation adopted in 1958. An institution for the preparation of ministers is authorized together with a description of how it is to be organized. This document further clarifies FST's creation as a means to provide sound assistance for churches to eventually complete the mandate described in the doctrinal statement.

The third foundational document is the mission statement. It explains that FST serves students who matriculate through the programs to prepare for a career of ministry and thereby aggressively participate in fulfilling Christ's mandate to present the Gospel.

The mission statement is the most visible of the foundational documents and is critical in maintaining direction as FST serves (a) Christ, (b) the church, (c) the students, and (d) the global community. For example, FST does not ordain ministers or otherwise directly implement Christ's mandate because this was issued to the church. Therefore, FST carefully serves the church by being a ministerial training center. Graduates return to their sponsoring churches for examination, ordination, and commissioning for service.

The institutional processes, educational programs, administrative processes, and physical resources soundly support the mission and purpose of the school as presented in these documents. FST is admittedly limited in its scope. Diversification to non-ministerial programs is not achievable without adjusting the foundational documents.

Organization. FST exists as part of Faith Fellowship International (FFI) incorporated in the State of Maine. This is a voluntary and cooperative association of member churches from around the world that believe in its mission to train and commission ministers for evangelical ministry.

The governing board of FST is also the governing board of FFI. Fifteen Board members serve staggered three-year terms. Five are chosen each year at an annual convention of delegates from the member churches of FFI. The operation of the school is primarily vested in a Board of Administration consisting of the president, the vice-president, and 10 other individuals including administrators, faculty members, pastors, and church members. No one who serves on the FFI Board is permitted to serve on the FST Board of Administration.

The routine oversight of each FST campus is conducted by (a) a president, (b) a vice-president, and (c) an academic dean. The president is accountable to the governing Board of FFI but is expected to work in cooperation with the local Board of Administration in the operation of the school. The president is the chairperson of the Board of Administration. However, the president and the Board of Administration can separately appeal to the governing Board if conflicts cannot be otherwise resolved.

Each campus is authorized and governed by the same FFI governing Board and foundational documents. Each campus, however, has its own Board of Administration and president for the operation of the institution.

FFI uses endowment funds and charitable contributions to operate the program. Students attend free of tuition, rent, and food expenses. They do pay activity fees and the costs of books and projects.

Program Overview

Outcomes. All graduates are expected to have received sufficient training to carry out some aspect of ministry. With globalization being such an obvious societal trend, it is anticipated that graduates will minister routinely to people from different cultures irrespective of their portfolio of ministry. Modifying existing courses to assure preparation for this trend was the thrust of this project.

According to figures from the president's office, the majority of graduates become either ministers, missionaries, teachers, or support staff for churches. They are found across the United States and abroad and are affiliated with a various church denominations. The FST Alumni Association administers a ministry placement service which makes ministerial opportunities available to students and graduates. The placement office works closely with several denominations.

Majors. FST offers three majors to support its institutional mission and purpose: (a) ministerial, (b) Christian education, and (d) missiology. The ministerial major prepares students for pastoral ministry. Virtually every area of church life and ministry is covered in this major. Graduates with this major are trained to become youth pastors, assistant pastors, or senior pastors. Some proceed to the fourth year to obtain their degree before entering ministry.

The Christian education major is designed to prepare the student to teach or administer in Christian schools and to implement the varied fields of Christian education within a church. If the student wishes to be a certified teacher, he or she must obtain the four-year degree and meet the state requirements for certification. FST credits are transferable to many colleges offering the necessary degree.

The missiology major offers Bible, theology, and missiology courses which train the student for pastoral leadership, world evangelization, church planting, and leadership training. Graduates with a missiology major may go directly to a foreign field or proceed with further training required by a sponsoring church or organization.

Three-year program. The curricula in all three majors include a three-year program leading to a non-titled diploma. In 1991, the Board of Administration commissioned a curriculum committee to conduct an exhaustive review of the curriculum. This committee recommended a revised curriculum for all three majors. Accordingly, the core curriculum now consists of 32 semester credits for courses considered essential if FST is to realize its mission. All students complete an additional 64 units for each major.

The core curriculum is taken during the first year and represents an intensive amount of study. These courses concentrate on theology, Biblical literature, ministry, English, and music. During this year, most of the courses are prescribed but students may choose some electives from among the ministry and music departments. After the core curriculum is completed, the student has a foundation common to all aspects of ministry and chooses a major.

Fourth year option. After earning the three-year diploma, students may proceed to a fourth year and earn a Bachelor of Arts in any of the three majors. The fourth year was added in 1986 in order to bring the program into conformity with the standards of several associations of which FST is a member. There is a growing need to have a baccalaureate degree in a career of ministry.

The baccalaureate degree may be obtained in any of the three majors by completing an additional 38 units. Each major has required courses. Common to all three majors is a foreign language requirement and a brief practicum within the scope of each major.

Extra curricular components. A number of extra-curricular activities supplement the overall training experience. These include such programs as choir tours, nursing home ministries, mercy and help ministries, and preaching engagements. One highlight of the program is a foreign missions trip lasting from one to three weeks. Both students and faculty participate in these activities and they are sometimes linked to classroom objectives and activities.

Students also enjoy many different sporting events, student government, socials, and clubs. Daily chapel is also a part of the FST experience.

Endorsements. FST is in good standing with the Maine Department of Education and the Evangelical Teacher Training Association. Several international denominations such as the Assemblies of God, Church of God, Apostolic Church, and United Pentecostal Church recognize a diploma or a degree from FST as sufficient academic preparation for eventual ordination.

Resources and Facilities

The institution is served by 12 full-time people who provide instruction, administration, and extracurricular programs. In addition, short-term professors are often invited to participate in a course either in-part or in its entirety.

Almost all of the full-time staff live on the campus. These are individuals who are experienced in ministry and have a variety of educational backgrounds. They are also ethnically diverse and are involved with professor exchange programs from other nations. They are chosen by the Board of Administration. The faculty are provided with a number of professional development opportunities which vary from year to year.

The program is further supported by a growing library collection. Well equipped music facilities are also provided to the students. A modernized computer network is used in the administration of the school but no computer lab is yet available to the student body.

In 1976, the directors acquired the very attractive Higgins Classical Institute with impressive facilities in Charleston, Maine. In addition to the residence halls and academic offices, FST has a beautiful 350-seat chapel, full-size gymnasium, tennis and basketball courts, and a football field.

Students

FST enrolls over 70 full-time resident students from a wide range of ethnic groups, nationalities, ages, and churches. Because of its location, the majority of students at the Maine campus come from the northeast area of the United States and from Canada.

Students are admitted into the program who affirm a serious desire for a career of ministry and demonstrate potential for Christian evangelism. Those admitted into the program must be endorsed by their local congregation and interviewed by members of the Board of Administration.

Intercultural Competency at Faith School of Theology

The training students receive at FST needs to reflect the realities of a changing world. Several sessions of board meetings in 1994 revealed a growing concern for graduates' lack of cross-cultural skills. Even those students in the missiology major seem to concentrate on the theology of missions to the exclusion of other dynamics which could contribute to their intercultural skills.

Discussion among the leadership revolved around a key question: Do graduates relate effectively to people whose cultures (attitudes, convictions, lifestyles, perceptions, practices, and values) differ from their own? The mounting evidence did not return an unequivocal affirmation that FST students make such gains during their seminary career.

The college administration was serious about its commitment to find ways in which students may be better prepared for crossing cultures. It was incumbent on FST to take such action if it was to realize one of its main program objectives to "present the Gospel utilizing a variety of methods appropriately chosen for the specific situation" (FST Catalog, 1993, p. 5).

Background and Significance

Developing ICC is difficult when any number of psychological or sociological barriers obstruct such aspirations. These dynamics occur across a comprehensive list: ethnicity, clan status, color, religion, age, generation, gender, sexual orientation, health, ability, language, nationality, alma mater, job status, intelligence, partisanship, and many others (Swanson, 1993; V. C. Thomas, 1994). This list represents some cultural issues with which graduates must learn to cope.

It is easier to gain enthusiasm for developing intercultural competence than it is to fully install a successful program. Difficulty arises because of the complexity and depth of the problem. Anthropological, sociological, and ethnocentric issues may lend insight into why people are not always adept at cross-cultural relationships. Some common factors include the tendency to generalize, the link between language and culture, different ways of organizing and utilizing knowledge, and confusing pressures about normative behavior. Globalization means an increase in interaction among groups; these interactions bring about some degree of instability insofar as the plurality of interests is expanded and a greater number of viewpoints require processing.

Humans, it appears, are often clumsy with respect to intercultural competence. Dexterity will not come without some effort, training, and growth. "There is a potential for conflict when individuals from different cultural backgrounds assume roles within an organization based primarily on their own prior cultural experience" (Redding, 1991, p. 19).

The nation and world in which FST's students will minister consist of an ever-increasing phenomenon of diversity with a consequent need for more skills in crossing culture barriers. Graduates of American institutions of higher education are generally unprepared for such inevitable contacts. Lambert (1989) documents this trend and argues that it is outright "foolish not to learn to cope with the global society in which we increasingly operate" (p. 1). If clear demographic trends left little doubt that diversity was a societal reality, then institutions such as FST need to consider how they can best prepare students to serve a world so constituted.

Actual treatments and strategies to develop ICC in a postsecondary institution are not well developed nor well understood. Globalization (versus isolation) definitely requires a new kind of thinking in America. Existing social paradigms, such as that found in Europe, may not readily transfer to America. A plurality of cultures happily co-existing within one nation does not appear achievable with quick and easy approaches.

Society has always expected educational institutions to consider their responsibility for developing citizenship. In today's world, this now means preparing citizens who aspire to co-existence and communication across cultures. Institutions presently resort to two broad approaches: additive and integrative. Proponents of the latter argue that all faculty must help students move out of individualism and self-centeredness toward esteeming others by building a sense of responsible connection (Schmitz, 1992). Lambert (1989) agrees and adds that "just adding more and more specialized courses at the periphery which students may or may not take, will not be sufficient" (p. 129). Infusing ICC into existing courses was therefore seen as an attractive resolution to the challenge before FST.

Some ethical issues arose from the background of this study. If FST failed to take reasonable measures to achieve ICC, then the institution may have committed an ethical breach. Sork and Caffarella (1989) caution program planners about claiming skill development, which at FST is ministry, without appropriate strategy. To knowingly release students for ministry without effective training posed huge ethical questions for FST.

Purpose of the Project

A possibility of interest to the faculty and administration was infusing ICC training into existing courses across the seminary career. This meant that intercultural objectives could possibly be reached without necessarily expanding the program. Another advantage was the systemic effect such an approach might have upon the institution.

The FST Board of Directors therefore commissioned this project for the purpose of developing a curriculum infusion model leading to intercultural competency (ICC). The Board approved the implementation for the 1994-1995 school year providing an evaluation would be conducted at the close of the school year. The project was accepted as an applied research study, using development methodology, on the grounds that (a) a preliminary review of the literature revealed that ICC was rising in importance at similar institutions; (b) no comparable strategy had ever been seriously attempted at FST; (c) the problem was verified upon discussions with students, graduates, and church members served by graduates.

Research Questions

Using development methodology, the research questions answered with this study were (a) What models existed which lead to ICC for different groups and settings?; (b) What were the foundational assumptions behind these models and how were these validated?; (c) Did the repertoire of existing models have some taxonomic order and, if so, which level best fits FST?; (d) Could a valuable model leading to ICC, using existing content areas at FST, be designed, implemented, and evaluated?; (e) Can a curriculum infusion model lead to ICC among students and faculty? The fourth question led to an evaluation for which subsidiary questions and hypotheses were developed.

Definitions of Terms

The following definitions are provided to enhance understanding about the background of the problem and to give operational definitions of specific terms. All other terms in this report follow their conventional meaning unless otherwise refined by the discussion.

Content area means subjects, or courses, that are dedicated to specific objectives which clearly support the title of that subject or course. These are the courses into which ICC objectives were infused.

Culture means "the total sum of knowledge, beliefs, attitudes, and values, of a social group" (Jarvis, 1990, p. 135). These factors are interrelated to provide a sense of continuity to the members. People generally belong to many cultural groups.

Evangelical is a movement within Christianity that stresses religious experience and insists on a decisive, individual conversion to Christian beliefs. Within this movement, there is a departure from liberal theology and a deemphasis of church order, liturgy, governance, sacramental theology, and systematic theology.

Extant models are those ICC training models which are in current use in business, industry, education, government, or service sectors.

Fundamentalism refers to a conservative theological movement across Christianity where there is a strong emphasis on the total inerrancy of the Bible and a strong dislike of modern biblical criticism.

Gospel refers to the central content of the proclamation of the church concerning Jesus Christ. This proclamation announces Christ as the One true savior and eternal hope for all people who will walk in faith toward God's grace.

Infusion is the introduction of certain objectives which may not ordinarily belong to a particular course but support overall program objectives. Infusion occurs when these unrelated objectives are merged with regular course objectives in importance and attention.

Intercultural competency is (a) the ability to establish and maintain positive relationships with individuals from different cultures, (b) the ability to communicate effectively with minimal loss and distortion of intended meaning, and (c) the attainment of an appropriate level of agreement and cooperation with others (Fantini, 1991).

The term model means:

> A pattern of interrelated concepts used to guide the thoughts and actions of an adult educator in implementing the programming process. A conceptual model for programming in adult education is a verbal or graphic structure that represents, within the parameters of its specified purpose, a conceptualization of programming in adult education. (Boone, 1985, p. 14).

Model is nearly identical with program but has a more systematic, progressive, and operational character than generally achieved with the term program.

Seminarian means one who is enrolled in a formal program to study for ministry or a recent graduate of such a program.

Taxonomic order is the classification of existing ICC models according to similar characteristics, goals and program structure.

Chapter 2

REVIEW OF LITERATURE

Overview

The goal of cultivating intercultural competency (ICC) is growing in visibility because of recent societal shifts. The idea is rooted in practical, and theoretical considerations that seem critical as the turn of the century approaches. Institutions and enterprises cannot ignore the issues surrounding ICC; seminaries are joining the ranks of other institutions which grapple with this as an important curricular outcome.

In order to discuss the concept expeditiously, it seems important to (a) understand ICC as a theoretical and operational construct, (b) audit the impetuses behind developing such a competency, (c) review the various ways for achieving it, and (d) examine the basis for invoking an infusion model for use in postsecondary institutions in general and seminaries in particular. These four points constitute the frame through which the literature, as it pertains to developing a model leading to ICC, was reviewed.

The Theoretical Basis for Intercultural Competency as an Operational Construct

Theoretical Explanations Underlying Intercultural Competency

A wide variety of theories and disciplines contribute to ICC (Collier, 1989; Harman & Briggs, 1991; Hall & Hall, 1989;). These include cognitive psychology (the most frequently cited), Gestalt psychology, behaviorism (Olebe & Koester, 1989), humanism, transformational learning theory, social learning theory, experiential learning, developmental approaches, and organizational theory. Most studies, however, tend to cite some combination of these rather than a single underlying theory when explaining ICC. One theory may be useful for designing an intervention while a different theory may be especially helpful at the time of application. Intercultural competency, therefore, has to be understood as a multidimensional construct (Wiseman, Hammer, & Nishida, 1989).

Redding (1991) and Shaw (1990) explain cross-cultural interactions and conflicts mainly in terms of cognitive psychology. Apparently schema, automatic versus controlled information processes, and convergence of cognitive structures represent complex dynamics which are made even more complex by the impact of culture. For example, if intercultural negotiation is to be successful, at least one party needs to strategically adjust for the differing mental models. Findings by Abramson, Lane, Nagai, and Takagi (1993) offer further support based upon the Myers-Briggs Type Inventory. Similarly, when combined with experiential strategies, J. K. Harrison (1992) found that cognitive based programs improved the performance of managers when working in cross-cultural situations.

Ornstein and Hunkins (1993) and Swanson (1993) amplify the cognitive approach by using a cognitive-developmental learning model in contrast to behaviorism and humanism. The features of the first include age-related stages, respect for previous growth, the importance of the learning environment, and the interaction with environment. Cognitive approaches, therefore, should not be thought of as static. Rather, if one is given the opportunity to solve problems in light of their developmental stage, then transference of learning is more likely to be achieved. Furthermore, the contribution from developmental theory helps to characterize ICC as a life-long developmental task rather than some terminal competency (Locke & Parker, 1991; Swanson, 1993).

Transformative learning theory departs from most other theories because it describes perspective change based on experience and unique internal processes rather than innate traits or environmental forces (Kim & Ruben, 1988; Mezirow, 1991). Learning is seen as being most achievable through the process of critical reflection (or conscious raising); this reflection is most powerful when it follows pertinent experiences which help to re-assess habitual ways of thinking. E. W. Taylor (1993) reviews this phenomenon in those who developed a convincing degree of ICC. E. W. Taylor suggests that adults need opportunities to help them learn how to cultivate transformative experiences. This is in contrast to more aggressive programs which aim for intercultural competence as a result of single-event training. The process may be too complex for such a strategy (Y. Y. Kim, 1991; Mezirow, 1991). E. W. Taylor (1993) does not describe how to apply transformational learning theory as an intervention but how it was achieved by those who underwent culture shock. Such achievement is dependent upon inner-personal dynamics which characterize those who succeed with the development of ICC (Hannigan, 1990; Y. Y. Kim, 1992; Spitzberg, 1989).

Next to transformational approaches lies social learning theory which combines modeling (observation) with predicted behavior (transference) (Brandhorst, 1991; Sockett, 1992). Black and Mendenhall (1990) describe effective training models in terms of this approach. The major contribution of social learning theory lies in the respect for transference rather than just transformation as espoused by E. W. Taylor (1993). In this way, both cognitive and experiential processes are involved in the theory base of ICC. Proponents of social learning theory argue that the theory base of ICC has been weak and that social learning theory provides a robust heuristic framework.

No theory singularly underlies the explanation of ICC as a learned process (Cui & Berg, 1991; Y. Y. Kim, 1988). To make matters more complex, the field is informed by multiple disciplines as it addresses the full scope of human symbolic activity through applied and theoretical aspects of intercultural education, training, and research (Harman & Briggs, 1991). Most researchers agree that the field is young and that more studies are required before conclusions may be confidently formed. Until then, it appears as though a variety of theories will be called upon to help shape models and approaches to this emerging field.

Intercultural Competency as an Operational Construct

A review of the current literature reveals the pressure upon researchers to describe ICC in a more sophisticated way. A strong conceptual consensus is still lacking--especially in terms of the threshold of competence and its respective components (Beamer, 1992; Black & Mendenhall, 1990; Chen, 1990, 1991; Koester, Wiseman, & Sanders, 1993). Developing a refined operational definition "suffer[s] [from] a certain degree of ambiguity, confusion, and imprecision" (Chen, 1990, p. 11).

In spite of the difficulties, each researcher eventually settles on some operational definition (Collier, 1989; Cui & Berg, 1991). For example, Pierce (1993) understands ICC as something achieved when

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relationships are empirically marked by empowerment/ anti-bias rather than in domination. While not incorporating the notion of competency, S. J. Johnson (1992) shares Pierce's idea of a continuum; this continuum does not necessarily have a single demarcation of competency. Both authors begin with diversity (a term often connected with ICC) as something to tolerate against something to be treasured. Their continuum contains measurable and definitive points of progress.

Koester, Wiseman, and Sanders (1993) reviewed the variety of terminology. They settle on both intercultural and competence based on the comprehensiveness of these terms and, more importantly, the increased use throughout the scholarly community. Competing terms such as effectiveness, success, understanding, or adjustment are considered sample functions of competence. Cui and Berg (1991) tenaciously hold to the construct of intercultural effectiveness. Though more descriptive than scientific, Beamer (1992) discusses ICC as being fluent in more than one culture where fluency means the enjoyment of another cultural group.

The construct under discussion is not well understood nor easy to discuss unless the spectra of both culture and interculture is explored. Within the literature base, a widely respected description of culture is put forward by Wurzel (1988) and underlies much of the current discussion among interculturalists:

> . . . shared knowledge necessary for surviving as a group and facilitating communication among its members. These shared patterns of information are both explicit and implicit. They are the products of ecological, historical, and contemporary adaptive needs. They encompass subjective dimensions (beliefs, attitudes, values), interactive dimensions (verbal and nonverbal language), and material dimensions (artifacts). Individuals within each culture share these patterns of information to some significant extent, which allows for communication and a relatively high degree of coherent functioning with the group. (p. 2)

Walsh (1993) expands the discussion with a unique and perceptive understanding of culture. It has two components: the visible and invisible. The visible region only constitutes 10% to 15% of a particular culture and those who hope to understand another culture must be willing to dig below the surface to find all of the various forces at play.

The term intercultural is particularly elusive. Society seems to host a wide variety of groups that may be understood as having a unique set of shared values and social dynamics. Such groups include those of various ages, races, nationality, religious affiliation, physical abilities, mental conditions, gender, social status, lifestyles, and sexual orientation (Banks & Banks, 1993; Brislin & Yoshida, 1994; Duncan, 1993; V. C. Thomas, 1994; Torres & Bruxelles, 1992). Such groups are subject to stereotyping and failed communication from those outside the social circle. Redding (1991) refers to groupthink which "includes shared feelings of indispensability, unanimity, and inherent morality. Such groups typically have unfavorable stereotypes of dissenters, act to censor 'group-deviants,' and exert strong pressure on members to conform" (p. 14).

Duncan (1993) suggests that the formation of these groups occurs in two ways: that with which people are born and that which people modify during their lifetime. "Age, ethnicity, culture, gender, and sexual orientation would be among the former and educational background, marital status, religious beliefs, and geographic location among the latter" (p. 5).

Serious discussion on ICC arises because groups will inevitably vary, along several dimensions (Wiseman, Hammer, & Nishida, 1989), in their manner of communication and social conduct. Gudykunst and Ting-Toomey (1988) present the most current synthesis on all known dimensions of this cultural variability. These dimensions, while complex, have been reduced to individualism-collectivism, uncertainty avoidance, power distance, masculinity-femininity, low- versus high-context, situational factors (norms, rules, roles), self-conceptions, language and verbal style, environment, space, touch, and time. Intercultural competency consists of navigating these dimensions.

The terms cross-cultural and intercultural do not point to relationships across national, ethnic, or linguistic identities (Locke & Parker, 1991). These terms point to any relationship where views of the world may differ. Therefore, the differences between intracultural and intercultural are murky; the literature does not adequately explain any difference between the two (Gudykunst, 1991). Locke and Parker (1991) contrast upper- and lower-socioeconomic classes and show that among African-American families, adjustments for socioeconomic levels were more necessary than for ethnicity. The cultures and subcultures can themselves be highly diversified; not everyone in a cultural group will share the characteristics and viewpoints as might be supposed (Bull, Fruehling, & Chattergy, 1992).

Beyond these general definitions, discussion of ICC is often presented in terms of adaptability, communication, or predictive traits. These are reviewed in more detail in the following discussion.

Intercultural Competency in Terms of Adaptability

Successfully traversing the intercultural spectrum may be a function of one's adaptive capacity (Kelley & Meyers, 1993; E. W. Taylor, 1993). E. W. Taylor's model discusses one's ability to form an inclusive and integrative world view which allows for effective accommodation of the demands of living in a host culture. Such an understanding may be limited when ICC is viewed in a broader sense. This is because E. W. Taylor uses capacity (rather than skill) which is difficult to measure. Furthermore, what is being integrated? Finally, E. W. Taylor seems to restrict application to living in a host culture whereas most

Americans will not necessarily live in an altogether foreign culture but still need to develop ICC.

Kelley and Meyers (1993) use the term adaptability in place of competence. Their research yielded four components which they believe consists of both personal characteristics and learnable behavior: emotional resilience, flexibility/openness, perceptual acuity, and personal autonomy. These are offered as practical areas where personal growth can be achieved. According to these researchers, ICC ambitions can, and should, be applied in a very broad sense and is by no means limited to the expatriate community (Wilcox, 1991).

Adaptability, as a component of ICC, can be enhanced with training intervention (Goldstein, 1993). Goldstein shows that training does indeed improve one's adaptive capacity and that such capacity is not significantly linked to gender or nationality. Training for ICC in terms of adaptability appears to be an effective approach as measured by the Cross-Cultural Adaptability Inventory (Kelley & Meyers, 1993).

Intercultural Competency in Terms of Communication

The mechanics of communication is often central to discussions of ICC (Beamer, 1992; Chen, 1990; Kikoski, 1993; S. Myers, 1990). Because up to 50% of intra-organizational communication already is either compromised or fails, Kikoski argues that communication challenges will form an important core in human resource and organizational agenda with the increase in diversity (Kudirka, 1989).

Conversely, if one is not interculturally competent, it stands to reason that they could be described as interculturally incompetent where communication quality is seriously compromised (Schneller, 1989). If communication is limited to one's own cultural knowledge-base, says Kudirka, then misunderstandings, hurt feelings, and general ill-will should be expected to follow.

Chen (1990) settles on "the ability to effectively and appropriately execute communication behaviors to elicit a desired response in a specific environment" (p. 11). More detail is offered by Fantini (1991) who sees three components: (a) the ability to establish and maintain positive relationships, (b) the ability to communicate effectively with minimal loss and distortion, and (c) the attainment of an appropriate level of compliance and cooperation with others.

After gleaning insights from multiple disciplines, Munter (1993) settles on seven issues that must be in place prior to communication (p. 69): (a) setting communication objectives, (b) choosing a communication style, (c) assessing and enhancing credibility, (d) setting a message strategy, (e) overcoming language difficulties, (f) using appropriate nonverbal behaviors. Intercultural competency hinges on these issues although their relative strength is not altogether easy to identify.

Intercultural Competency in Terms of Predicative Traits

The value of traits as predicative variables meets with debate among interculturalists. Some classical studies (Benson, 1978; Hammer, Gudykunst, & Wiseman, 1978) support such variables. However, a longitudinal study by Kealey (1989) shows no significant impact from most predictive variables. Spitzberg (1989) reports that there was an inextricable link. It should be remembered, however, that relationships are not necessarily causal (Best & Kahn, 1989; Fraenkel & Wallen, 1993) and therefore the discussion is far from closed (Ruben, 1989).

Odenwald (1993) notes dozens of training programs used in organizations (primarily business and industry) and some common traits (developed or innate) for global effectiveness: a lack of ethnocentrism, sociability, communication skills, nonauthoritarian styles, and ability to resolve conflict with negotiation. The list is expanded when coupled with more specific traits seen as essential to one conducting business across cultures: flexibility, self-confidence, reliability, curiosity, willingness to meet new challenges, emotional stability, and technical competency (Casares, 1993; Redding, 1991).

The lingering questions remain. Can these traits be taught or cultivated? How robust are these traits? Are they connected to a developmental stage? How can ICC be best measured? What about the phenomenon of transformational learning and its effect on the validity of predictive traits? Can any conclusions derived from research be generalized to other cultures? Ruben (1989) calls these and other questions non-trivial and any solutions will touch "one of the most fundamental elements in human interaction" (p. 236).

Some prominent researchers argue for ICC as a capacity which is most definitely learnable. Marquardt and Engel (1993) and Hannigan (1990), for example, present two categories of variables which are within the reasonable reach of most learners: attitudes and skill sets. Kelley and Meyers (1993) and Chen (1990) agree that ICC may be described in terms of traits but believe that such traits consist of both learnable skills as well as personality characteristics.

In contrast, Barham (1992) studied traits by describing two distinct sets of inherent skills found among successful international managers: active abilities and personal abilities. The study contained cognitive approaches but may be more related to E. W. Taylor's (1993) transformational approach because it examines those who were already known to be interculturally competent. It then departs from E. W. Taylor's studied insofar as competency is viewed as a product rather than as a process.

Hannigan (1990) offers the longest list of predictive traits based on a broader understanding of intercultural effectiveness. Hannigan provides further support for some negative traits which include dependent anxiety, authoritarianism, rigidity, task-related behavior, perfectionism, ethnocentrism, narrow-mindedness, and self-centered role behaviors. These behaviors are displayed in varying degrees and are never entirely extinguished. The other questions surrounding trait issues are the subject of on-going interest and research.

The Need for Intercultural Competency

A plethora of literature, presentations, programs, and advocates clearly promote the value of diversity (a buzzword which often embraces the emerging construct of ICC). Few will argue with the wholesome aspirations behind the diversity movement. Achieving a harmonious diversity, however, requires behaviors (or traits) that are described above. What has happened in society which requires such competencies of its citizens? More to the point, why is developing ICC so vital for seminarians in the next millennium (Schuller, 1993)?

First, America is becoming more diverse and new interaction skills are imperative throughout the population (Henry, 1990; Kikoski, 1993; Kudirka, 1989; Lankard, 1990; Lustig & Koester, 1993). America will consist of an ever-increasing variety of perspectives, values, languages, work ethics, ages, abilities, educational levels, and personal goals (Buhler, 1992; Duncan, 1993; Hodson, 1993; Laudicina 1993; Seck, Finch, Mor-Barak, & Poverny, 1993). Eisman (1993), Johnston and Packer (1988), Lankard (1990), Nelton (1992), and Scott (1993), conclude that by 2000 up to 80% of the work-force will be people of difference or, as Petrini (1993) calls them, non-traditional workers).

The forces creating this reality include migration, close of the Cold War, technology, and complicated demographic trends (Nelson, 1994; Orem, 1991). The phenomenon is reduced to a increase in cross-cultural interactions with or without preparation for conflicts (Black & Mendenhall, 1990; Fantini, 1991). A melting-pot analogy is not realistic; rather, society is better understood in terms of a colorful salad bowl (Tibbetts & Keeton, 1992).

Not only is the nation shifting in its constitution, but nations of the world are more intertwined than ever before. The North American Free Trade Agreement (1992) is an example of how borders are becoming more obscure as interdependency seems inevitable. Developing ICC is believed to be a powerful variable in the American business environment (De Wilde, 1991; S. J. Johnson, 1992; Lankard, 1990). R. Johnson (1992) explains that this is essential as political, environmental, and organizational forces increasingly operate in a global milieu. Competition and productivity rates are extensions of these forces.

The trends are so reliable that Brislin (1993) and Chen (1990) believe that a clear assumption has ripened beyond any need for support: People all over the world will continue to increase their contact with members of diverse cultures. Seminarians will not be qualified to serve any community unless preparation for such contact is provided (Senior & Weber, 1994).

Prominent in the literature on ICC are the economic considerations. Lankard (1990) and Odenwald (1993) list dozens of major companies who promote programs facilitating intercultural skills. While the initial impetus is economic (Martin & Chaney, 1992), ICC goes beyond self-defense (Fyock, 1993; R. R. Thomas, 1990). An enterprise can be expected to run more smoothly with an increase in profitability and productivity if the workforce knows how to value those different from themselves (K. Butler, 1993;

Eisman, 1993; Forsberg, 1993; Fyock, 1993; Sansolo, 1993; Slate, 1993). Several studies examined the productivity of diverse versus non-diverse work-teams and concluded that the diverse work-teams outperformed the control groups (Froiland, Gordon, Picard, & Zemke 1993; Sorohan, 1993).

Another reason for developing ICC has tremendous import: civil stability (Lynch, 1991; Ottesen, 1994). Pierce (1993) calls it an American crisis, citing such responses as attended as the uprisings following the Rodney King incident. Some see gains on this front (K. Butler, 1993; Eisman, 1993; Rossett & Bickham, 1994). Both private and public sectors are seriously proceeding with diversity training programs in ever-growing numbers (Fear-Fenn, 1993; Galagan, 1993; Nelton, 1992; Laabs 1993). They are motivated by compliance, harmony, inclusion, justice, and transformation (Rossett & Bickham, 1994).

While diversity, globalization, macroeconomics, and civility are at play, the achievement of intercultural competence seems lackluster (Chen, 1991; Storti, 1990; Padgett, 1992; E. W. Taylor, 1993;). Evidence shows that 16% to 40% of corporate personnel return early from expatriate assignments (Ferraro, 1990; Marquardt & Engel, 1993; Shilling, 1993). Black and Mendenhall (1990) note that the costs of unsuccessful interactions costs tens of millions of dollars per year. The cause for failure is the lack of preparation (Marquardt & Engel, 1993).

As for the American/American failure rate, Duncan (1993) charges that too few places have diversity programs and those that do are "weak and will not lead to executive commitment for the initiatives or long-term changes in attitudes and behaviors of employees" (p. 1). Cassara (1991) explains that this is because of the ephemeral nature of so many programs, the enduring melting pot notion, and the lack of a national policy. Consequently, the US population is among the weakest of all industrialized nations in terms of ICC--particularly American students. They are simply not enabled to live with societal trends like globalization and diversity (Allard, 1991; Coates, Jarrett, & Mahaffie, 1991; Fantini, 1991).

Some gains toward facilitating ICC are noticeable (Lambert, 1989; Caudron, 1992). Among seminaries, Beker (1992) cites the emergence of a healthy heterogeneity among seminarians and faculty; Schuller (1993) cites the emerging accreditation standards which are expected to eventually require some evidence of ICC as a program outcome. A 1989 survey conducted by the Hartford Seminary Center for Social and Religious Research in cooperation with the Association of Theological Schools (Roozen, 1993) compared results from a similar survey conducted in 1983. Roozen concludes that the serious attention given by seminaries toward the capacities sometimes described as intercultural competencies are catalytic in magnitude.

Aggressive gains, however, will apparently require a more systematic effort implemented across society. For example, when looking at German and American relationships, Friday (1989) concluded that a cooperative relationship between industry, higher education, and private consultants should be developed in order to create an effective preparatory program. Pacheco and Fernandez (1992) and Lynch (1991) agree but emphasize the crucial leadership role that higher education has in fostering global citizenship.

Many in the Christian community see the need to respond to these societal realities (Kessler, 1994; Y.

I. Kim, 1992). "Our churches are primarily white and do not reflect the face of America. We are doomed to failure and even extinction unless we recognize our responsibility to reach every lost soul regardless of skin color or cultural background. We must show the secular world a living model of racial love and harmony in our church services" (Hackett, 1994, p. 3).

This ambition has grown into an esteemed challenge among seminaries. The Association for Theological Schools uses the term globalization to identify this challenge as an outright mandate for its member schools. Schuller (1993) offers this conclusion:

> Thus theological education . . . needs to overcome the identification of the Christian faith with Western culture. Engagement in cross-cultural studies and dialogue would promote and enlarge the understanding of people and their needs throughout the world. An awareness of other cultures would make theological education in North America less ethnocentric and uncritically Western. (p. 5)

While no study was found which empirically examines the relationship between general effectiveness of seminarians and their degree of ICC, a clarion call to such training is nevertheless heard throughout recent publications (B. Butler, 1993; Duncan, 1993; Ji, 1993; Levine, 1989; Maempa, 1994; Parnell, 1990). Conversely, ignoring this appeal spawns ethical considerations insofar as seminarians would be unprepared for inevitable cultural encounters within their careers (Bull, Fruehling, & Chattergy, 1992; Burn, 1992; Samovar & Porter, 1993).

"While 'forbearing one another in love' (Col 3:13) may be a scriptural injunction, experience suggests it does not happen automatically. Most people are blind to their cultural prejudices, at least until they have in-depth exposure to an alien culture. Even then, though their attitudes may betray it, their minds may not make the connection" (B. Butler, 1993, p. 415). It seems clear that seminaries face an important challenge in preparing graduates for societal realities.

Models for Intercultural Competency

The broad processes involved in developing a model for adult learners seems consistent among theorists over the past 50 years. Dean's (1994) model for designing instruction for adult learners consists of a three-part process: gathering information, designing instruction, and reviewing and evaluating the instructional plan. This does not conceptually depart from Tyler's (1949) model which adds implementation as a part of the process. Dean focuses on planning while Taba focuses on the entire process. Complexities arise not from a general curriculum model, but from the process of implementing the myriad of sub-components. According to Ornstein and Hunkins (1993), models translate theory into practice. Such a jump "includes many people (and resources) to make it work. They must fit with people (not mold people to theory) to move it from an idea to action" (p. 195). This is where models thicken in complexity and divergence becomes apparent.

Most models have some attachment to at least one of four domains: cognitive, emotional, behavioral, and organizational (Payne & Mobley, 1993). These common domains, together with the broad processes behind the systematic design of instruction, set the stage for application of a model for ICC.

Criteria Behind Effective Models

The literature does not yet contain any clear criteria for effective models. Lobel (1990) explains that "despite the presence of desirable components in the programs described . . . , none of them has been evaluated with a rigorous, longitudinal study, which would provide needed evidence of the appropriate target individuals and behaviors, critical methods, and long-term, bottom line results" (p. 44). Moreover, the notion of ICC does not have any standardized operational definition and therefore measurable criteria cannot be uniformly established.

Marsh (1991) and Storti (1990) see training programs for ICC as something of an art or, as Lobel (1990) describes it, a soft technology. Black and Mendenhall (1990) reviewed 29 studies which unfortunately lacked, for the most part, sufficient sample size and longitudinal design for drawing valid conclusions. They describe the critical field of ICC as being in a pre-paradigm state. Similarly, Lesher (1990) and Roozen (1993) note that researchers are just now developing a vocabulary and clarification of the conceptual base. These must become firmer before serious conversation can begin among seminary administrators. Browning (1993) goes so far as to predict that "It will take decades before a significant sense of accomplishment will be ours" (p. 28).

This young science is not without some popular generalities (Paige, 1993). Black and Mendenhall

(1990), Brislin and Yoshida (1994), Dowling and Schuler (1990), and Deshpande and Viswesvaran (1992) provide evident that cross-cultural training, in general, seems patently helpful. Geber (1990) observes that most ICC programs seek to reduce barriers, enhance relationships, and sharpen awareness. These often results in some type of attitude change and higher values placed on differences observed across humanity. Geber also notes that organizational systems, structures, and practices are changed when such programs are seriously implemented.

Intercultural competency seems most contingent upon some degree of motivation, prior knowledge, and an appreciation of cultural diversity (Charlton & Huey, 1992; Samovar & Porter, 1991). Recently developed instruments measuring the magnitude of these pre-training variables are available (Educational Testing Service, 1991).

Several studies suggest that the criteria be centered on cultural-general approaches rather than culture-specific approaches (Schneller, 1989). Apparently, no positive relationship exists between communication effectiveness and knowledge about a target culture and language (Seelye, 1993; Skutnabb-Kangas & Phillipson, 1983). These studies suggest that an affective cultural component and metacommunicative and metacultural awareness seem to supersede the importance of knowledge (such as a language) alone. This would support the culture-generalists (Cushner, 1989; Kelley & Meyers, 1993; Ricard, 1993; Seelye, 1993; Wiseman & Koester, 1993) who advocate models which do not start and finish with a base of knowledge alone. Hanvey (1987) does not even mention language acquisition at any of four levels of awareness although cultural immersion does appear at level four.

A credible model must present ICC as a learnable skill. On the other hand, one should not expect that that this kind of skill can be achieved in a brief course alone (Midgette & Meggert, 1991). Kudirka (1989) further characterizes the ICC learning process:

> Any learning in which the learner must examine and explore deeply held assumptions, beliefs, and values takes place over time. Advances in knowledge and skill are accretionary and challenging. Therefore, cross-cultural training is training that requires a strong long-term commitment . . . . (p. 6)

Whereas Losey (1993) sees training for ICC as a relatively simple task, V. C. Thomas (1994) warns that it should be viewed as a long-term project. Done too hastily, it can lead to confusion, disorder, and hostility. Thomas sees this as the most common error when implementing ICC training programs.

Models worthy of serious consideration seem to be ones that (a) raise awareness of values, perspectives, and inhibiting issues (Baker, 1994; Duncan, 1993; Lobel, 1990; S. Myers, 1990; Spindler & Spindler, 1994); (b) avoid quick-fix approaches in favor of strategic approaches (Locke & Parker, 1991); and (c) provide for serious undertaking by faculty and administration (Howell & Eidson, 1990; LaFromboise, Foster, 1992; Schuller, 1993).

Evaluating these models ultimately rests upon the eventual results from interactive dyadic (Imahori & Lanigan, 1989). Short of field techniques, evaluation of ICC is questionable because of the sheer number of scales that are used to observe the dynamics involved (Kealey, 1989). Kealey studied the validity of the most popular instruments for measuring ICC and concludes "that established psychological self-report inventories are not very useful in predicting outcome overseas" (p. 421). A more current study, however, by

Kelley and Meyers (1993) reports high reliability and validity for just such an instrument. As ICC is better understood, easier and more valuable ways of measuring it can be developed.

As intercultural competence undergoes further research, more measurable and concrete constructs are sure to emerge. Attaching precise criteria to a model, however, requires further decision-making because of the variety of ways models can be used (Ornstein & Hunkins, 1993). Keeves (1994) presents four features which characterize a model if it is to be useful: (a) it should allow predictions that can be verified by observation, (b) the structure should desirably reveal something of the causal mechanisms which are involved in the subject matter being investigated, (c) it should aid the imagination in the formulation of new relationships, and (d) it should contain structural rather than associative relationships.

In developing an ICC model, some criteria will be unique to various areas of the model and some criteria will apply to the overall model. The consequent bundle of criteria, therefore, can become daunting. Accordingly, Barrow and Milburn (1990) and Keeves

(1994) warn of several dangers that attend model building. Among these are selecting an inappropriate type of model (e.g., an interpretive model rather than an iconic model), oversimplification, and faulty metaphor. Barrow and Milburn suggest that educators would sometimes be better off without using any models. Perhaps this supports Storti's (1990) idea that ICC is, as a young science, presently reduced to an art.

Components

The literature seems to contain two sets of important components which should appear in an ICC model. First, there are those components which are central to ICC irrespective of how or where it is applied. Second, there are those components which seem unique to postsecondary institutions.

Some studies present various components which appear indispensable. These reflect three domains which any model needs to accommodate in some manner: knowledge, self-awareness, and skill sets (Brislin & Yoshida, 1994; Cui & Berg, 1991; D'Andrea, Daniels, & Heck, 1991; Pedersen, 1988; Sabanani, Ponterotto, & Borodovsky, 1991; Sue, Arredondo, & McDavis, 1992). These three strands lead to a developmental learning process rather than a technical or behavioral process (Baker, 1994; Ricard, 1993). Developmental models tend to describe a growth process which one never outgrows (Lobel, 1990; Locke & Parker, 1991).

Beamer's (1992) model presents this developmental approach by using five stacked discs. The notion Beamer projects is that ICC is incremental rather than terminal. If this thinking endures, then the construct now called competency may need to shift to a term reflecting a developmental character rather than a mastery character. "Obtaining competence in cross-cultural relationships is best described as a lifelong, ongoing process, rather than a product of a knowledge base . . . ." (Locke & Parker, 1991, p. 28).

Awareness of one's own culture is occurring with greater frequency in the recent literature (Baker; 1994; Ricard, 1993). A term in current use is cultural therapy in which instrumental competencies are pulled apart from emotionally loaded cultural contexts (Spindler & Spindler, 1994). On a more personal level, this term differentiates between the enduring self and the situated self. Spinder and Spindler use case-studies to support their conclusion that

> Cultural awareness, both of one's own culture (familial, ethnicity, class, gang, and so on) and of the 'other' (usually mainstream or minority) culture is crucial . . . when the nature of the problem is seen in this objectified manner, self-determined choices may be made on a realistic and less self-damaging basis. (p. 30)

Not all interculturalists lean so heavily on awareness as the most crucial component of ICC (LaFromboise & Foster, 1992), but certainly no viable model can be proposed unless awareness has a prominent place. Researchers are beginning to discuss some universal qualities of intercultural competence (Cui & Berg, 1991; Kelley & Meyers, 1993; Lobel, 1990; Wiseman & Koester, 1993). Samovar and Porter (1991) also show that general growth in terms of intercultural competence can accrue with motivation, knowledge, and an appreciation of cultural diversity.

In terms of theological education, a three-stranded model is advocated by Y. Y. Kim (1992) but not with a progressive order as found in most other models. Kim's model shows all three strands converging in a circle which is called cross-cultural energy. Kim emphasizes that no one strand should ever be viewed as more important than another:

> The three corners of the triangle are knowledge, attitude, and experience. They meet in the

> circular center section as cross-cultural interaction. Each aspect are needed for healthy cross-cultural ministry. Knowledge without a change in attitude does not make for good ministry. A correct attitude without experience or knowledge is insufficient preparation for cross-cultural ministry. Experience alone, without understanding or healthy attitude, does not an effective minister make. (p. 13)

Simpler models are not without proponents. Early writings promote the language-mastery solution (Fantini, 1988) as the only hope of becoming interculturally competent. In a later article, however, Fantini (1991) seems to broaden the manner in which ICC can be facilitated and abandons language mastery as the most expeditious means. Others promote only one of the three domains. For example, Sorohan (1994) proposes a model where knowledge is not as important as attitude; Sorohan sees the need to develop an openness to a foreign culture and then a high degree of respect toward it. For Sorohan, the issues are reduced to the affective domain.

Many models present a progression to the components. Awareness is quite often listed as the first and foremost component (Ricard, 1993). A typical approach is the use of the cross-cultural awareness continuum (Locke & Parker, 1991) as a starting point for those who would learn to deal effectively with people of another culture (Fear-Fenn, 1993). On the other hand, LaFromboise and Foster (1992) insist that ICC means going beyond awareness alone and caution that abandoning the progression (at awareness) is to compromise the most critical outcomes. Other research verifies that there is indeed a direct relationship between aggressive gains in knowledge (as an example of progressing beyond awareness) and the rise in intercultural competence (Goldstein, 1993).

Model components should lead to anticipated outcomes (Ford, 1991). Ultimately, success becomes more of a humanistic process than a hard scientific one because the goal is to help people "reach their full potential so that they are in control of their lives and thereby become empowered" (Baker, 1994). As for sound ICC models, Chen (1990) and Hammer (1989) each reviewed many studies and developed an impressive series of propositions and theorems which project the outcomes from those models containing the three strands of knowledge, awareness, and skills. Among these are (a) a positive self-concept; (b) a proper degree of self-disclosure; (c) a concern for one's self-presentation; (d) an ability to modify one's self-presentation and expressive behavior; (e) an ability to relax in a variety of situations; (f) an ability to support the process of message-sending; (g) a high degree of flexibility; (h) an ability to project attentiveness, kindness, and perceptivity; and (i) an ability to project empathy.

A comprehensive model for developing ICC must show institutional processes which assure that the domains of awareness, knowledge, and skills will result in the above outcomes. Howell and Eidson (1990), Schuller (1993), and Vaughan (1991) emphasize the institution's mission statement or organizing principle (Ford, 1991). Administrators, faculty, students and, most of all, the president, must seriously and continuously grapple with these if an institution is to effect educational solutions to societal challenges.

The mission statement needs to touch the lives of students both in and out of the classroom (Baker, 1994; Ford, 1991; Senior & Weber, 1994; Midgette & Meggert, 1991). Intercultural competency, therefore, cannot be anticipated apart from its place in the overall mission of an institution and the seriousness with which that mission statement is viewed by all its participants.

Implementation Strategies

A comprehensive model will reveal ways in which the process of ICC is to be implemented. What strategies, then, are available to launch the whole process? Can a menu of techniques be offered which help the whole model to succeed?

A menu of popular strategies is offered by Odenwald (1993): (a) cultural awareness exercises, (b) country-specific training, (c) executive development, (d) language courses, (e) multicultural communication, and (f) host-country workforce training. Few studies establish the efficacy of various strategies.

Nwachuku and Ivey (1991) studied the effects of a culture-specific training model on graduate students. The results suggest that the trainees were more aware of culturally appropriate responses to African-Igbo clients when such a model was used. Culture-specific training, therefore, may be a powerful supplement or even an alternative to other more general models.

A prominent policy advisor for educational improvement, Ferguson (1987) presents a seminal manual as part of an Education for Global Perspective proposal. Multicultural objectives were a critical piece of this work. Among the salient recommendations were (a) objectives must be set by the persons involved in the learning, (b) objectives must reflect local and particular needs, (c) objectives must be realistic relative to local conditions, and (d) objectives must relate both to a faculty development program and to a curriculum development program. These same points are elaborated in a model for developing intercultural competence in grade schools (Baker, 1994).

Workshops or in-service events are prominent in the literature (Kassebaum, 1992; Kohl & Knight, 1994; Brislin & Yoshida, 1994; Orem, 1991). Merchesani and Adams (1992) successfully used Jackson's (1988) model for conducting faculty development workshops and for meeting suggestions in the faculty development literature. Payne and Mobley (1993) warn that such workshops can end up as a soap box or window dressing; Lambert (1989) adds to the discussion with the conclusion that faculty must be involved in planning and collaboration process as well as strong backing from chief academic officers. These were especially critical when objectives leading to global citizenship was to be infused into the content areas.

Specific training techniques for developing ICC vary widely. Rungta, Margolis, and Westwood (1993) trained counselors to work with diverse populations by using a variety of strategies including personal contact, role play, exploration of cultural self, visual case processing, and common experience. These strategies, however, were not imported into any existing program. They were used as the focus of the program itself.

Another effective method is a prefield/postfield approach (Sikkema & Niyekawa, 1987) in which a culture-general is merged with a culture-specific approach. Finally, performance-based simulation (Keys, Wells, & Edge, 1993) and critical incidents (Albert, 1983) are popular although no current studies validated their efficacy through the use of control groups.

Models Used in Seminaries

Theological education is beginning to include specific measures to assure success at intercultural contact (Ji, 1993; Kane, 1993; Y. I. Kim, 1992; Senior & Weber, 1994). The manners in which these gains are attempted vary widely. Much of the impetus comes from actions taken by the Association of Theological Schools, the accrediting body for graduate seminaries. This body declared the 1990s as the "Decade of Globalization" as an outgrowth of commitment for more global awareness and understanding within theological education (Committee on Internationalization of Theological Education, 1982).

According to Senior and Weber (1994), the process of curriculum in ministry formation is now being viewed a design to foster critical reflection and integration rather than simply a list of courses. Seminaries successfully preparing for the next millennium will be those which somehow "achieve coherence, diversity, and distinctiveness" (p. 23). In the same vein, Beker (1992) links this call for integration with integrity and insists that if theological education remains somewhat abstract and fragmented, then all stakeholders are placed on the road to failure.

Infusing ICC objectives into a specific course (rather than across an entire curriculum) appears with some frequency across the literature (Bow, 1993a; Bow 1993b; Jernigan, 1993; Kane, 1993). Often the descriptors involved are globalization and contextualization; emphasis is given to achieving the infusion at the course level. Beyond courses, many institutions now offer degree programs dedicated to intercultural ministry (Reissner, 1991; Schuller, 1991). However, systematic distribution of a comprehensive set of ICC objectives across multiple courses is rare in the current literature covering theological education.

Among seminaries, various terms embrace the ambitions behind ICC. These include practical theology (Browning, 1993; Lovin, 1992), globalization, internationalization, contexualization (Rogers, 1990), or catalytic hermeneutic (Beker, 1992). Such terms often include interreligion and ecumenism (Sano, 1991) which, in essence, constitute cultural crossovers. Whatever the descriptor, it is a growing movement and seems theoretically conducive to the ambitions of ICC development through existing courses. It tries to link more abstract content with the realities to be faced by the graduates. "Creative, practical skills and theological understanding must be linked to a knowledge of social context" (Rogers, 1990, p. 128).

At the present time, no tabulation is known to exist showing how many institutions utilize any particular approach or model. Y. I. Kim (1992) notes that seminaries resort to (a) dedicated course requirements, (b) practica or other experiential requirements, (c) some overall institutional processes such as assuring an internationalized student-body and faculty, and (d) some combination of the above. Obviously each of these four measures could be creatively refined in many different ways. An important step toward implementing some model for ICC development in a seminary is by thoughtful stage-setting. Institutions must start by giving special attention evidenced by self-evaluation and curriculum review (Ji, 1993).

The Infusion Approach

The two main approaches to multicultural training are dedicated courses and the infusion format (Carey, Reinat, & Fontes, 1990; D'Andrea, Daniels, & Heck, 1991). Carey, Reinat, & Fontes note that the dedicated or single course approach can only be expected to represent a starting point. "Consequently, this educational format is limited in terms of helping students achieve a sophisticated level of multicultural counseling awareness, knowledge, or skills" (p. 144). They continue to argue for the infusion format which brings the multicultural perspective into the regular content courses. This is also called integration in the educational literature and is to be contrasted with differentiation which provides for sectors of the curriculum to be limited to particular students or courses (Baker, 1994; Oakes, Gamoran, & Page, 1992).

The arguments behind the infusion approach seem to begin with noting the failure of the dedicated course approach. ". . . offering a separate course . . . does not meet minimum requirements to fulfill most standards related to gaining competencies for teaching and practice. This separate course-only model should be abandoned and replaced by a more programmatic model" (Midgette & Meggert, 1991). Lambert (1989) echoes this sentiment by observing that "just adding more and more specialized courses at the periphery which students may or may or not take, will not be sufficient" (p. 129). The proponents of the infusion approach suggest some distinct advantages. Among these are its simplicity, efficacy, innovative epistemology, relevant application, and institution-wide development (Baker, 1994; Locke & Parker, 1991; Ornstein & Hunkins, 1993).

In the training of clinical psychologists, the American Psychological Association has promoted the infusion of intercultural competencies into the curriculum (Mio & Morris, 1990). In practice, however, Mio and Morris note that such training seems slow in implementation and is usually contained to specialized courses with a weak scope or importance. The solution may lie in taking the infusion approach more seriously. In counselor education, Midgette & Meggert (1991) argue for infusion (programmatic) and suggest that there be a "deliberate attempt to infuse multicultural research into all course work, . . . practica, and internships . . . [together with] . . . multicultural units across the curriculum. . . ." (p. 140).

Infusion is particularly common in foreign language programs and generally merges culture-specific training for the language under study (Marsh, 1991). In regular courses, infusion approaches are becoming more numerous. The University of Massachusetts succeeded with infusing ICC objectives into writing courses by providing experiences outside the conventional Anglo North American literature (Curtis & Herrinton, 1992). Infusion models for teaching ICC have also been used successfully in primary and secondary education (Baker, 1994).

Cortes (cited in Fear-Fenn, 1993) suggests that infusion is critical when the objective is to teach for a multicultural audience. While the present study contains a slightly different objective (developing ICC within students as opposed to developing a curriculum suitable for multiple cultures), the process of infusion is still noteworthy. Cortes emphasizes several particular points which closely compare to the foundation of this study: The infusion "should operate continuously, not sporadically; it should span the curriculum and should cut across all subject areas throughout the school year . . . it should not be viewed as a quick fix" (p. 3).

Though not often mentioned in the literature in connection with ICC, a theoretical explanation underlying the infusion approach may be found in an ambition called high-road transfer. This describes the growth in a learner such that one can abstract skill or knowledge to a new problem or situation that does not necessarily resemble the conditions occurring when first learned (Thomas, Anderson, and Getahun, 1992). It seems "especially critical in a rapidly change societal context which confronts people with new challenges and unfamiliar problems in every aspect of their life" (p. vii). Because such abstracting does not seem very obtainable through dedicated courses, and because ICC appears to be a long-term growth process involving a complex of learning domains, it follows that the infusion model should be seriously considered if this high road transfer is to be anticipated.

The process of infusion apparently effects change not only in the students, but also the instructors and perhaps the organizational culture itself. It has long since been demonstrated that the learning population should not be restricted to the students; rather, effective instructors of adults will assume a posture of co-learning and mutual inquiry (Pratt, 1993). A seminal manual for multicultural education (Ferguson, 1987) portrays the effective instructor as one who "must turn away from being the preceptor--the source of rules and laws--to being the guide and resource person who will lead the students to the learning goal" (p.24). Ferguson calls for a radical shift in teachers' roles of supremacy. The same appeal is made in the seminary environment by Beker (1992) who asks that faculty refrain from monologues and instead join in the process of facilitation, stimulation, integration, and praxis.

Jackson (1988) believes faculty unwittingly utilize and transmit the culture in which they were socialized--unless there is re-examination. Other studies show that most professionals display a lack of understanding of their own cultural allegiances and that this is a source of conflict (Adler, 1983; Burn, 1992). Should instructors think of effecting change only in terms of students? Cannot students, instructors, and administrators discover together the gains in developing ICC hand-in-hand (Ford, 1991)?

Some strategic way should be found to identify the actual objectives to be infused (LaFromboise & Foster, 1992). One method is the Delphi technique. Martin and Chaney (1992) selected this method in order to determine the content for a collegiate course in Intercultural Business Communication. They used the technique with three different panels of experts and determined 22 essential areas for the proposed course. The present study embraces the entire curriculum rather than a specialized course and utilized external and internal input to develop a unique model. Nonetheless, according to Martin and Chaney, Delphi techniques can lead to course objectives considered important by a diversified group of experts. When the dialog is broadened to external experts who are looking at a wider spectrum of issues, Martorella (1991) found that the Delphi technique was a feasible tool.

Infusing secondary objectives (such as ICC from an external pool) into existing courses can be met with some obvious reasons for resistance. Lambert (1989) warns that this ambition is difficult because of the "tradition of the inviolability of a professor's course" (p. 128). Other problems include untrained and overworked faculty, neglect of some learning domains, budget constraints, and lack of agreement as to which courses will host which ICC objectives (Locke & Parker, 1991; Pedersen, 1988; Spodek, 1983). Spodek believes, however, that with enough effort, these obstacles can be overcome in most post-secondary institutions. Roozen (1993) points away from the strategy of addition to the strategy of transformation--use existing resources rather than inflate the existing program.

Summary

Heft and Rovinescu (1993) claim that people should not consider themselves literate on the traditional basis of discrete language skills. Today, literacy means being able to communicate with understanding (by two or more people) across cultural lines. Research suggests that developing a culture-general model may mitigate this weakness of the American population (Lynch, 1991; Ricard, 1993; Schmitz, 1992).

Apparently ICC can be learned experientially or through curriculum or through some combination (Gochenour, 1993). Most people, if not all, will find themselves crossing into other cultures. During these events, the experiential processes are in constant operation and, for some, will lead them to some degree of competency; for others, it will lead to failure and disappointment. A curriculum process which uses an infusion approach may be an important contribution to the development and preparation of seminarians.

One outcome of the present study was to add to the body of possible solutions by developing, implementing, and evaluating a new model for infusing ICC objectives into an existing content area over a three-year seminary curriculum. This new model offered the process of curriculum infusion approach rather than the additive approach.

Chapter 3

METHODOLOGY AND PROCEDURES

The development problem solving methodology was used to create a curriculum infusion model leading to ICC (ICC) at Faith School of Theology (FST). Within the development framework, input from external sources and internal participants was used to conduct the project. The implementation and evaluation of the model also comprised critical portions of the study.

Procedural Overview

Nine procedural steps were conducted prior to the 1994 fall semester. These included (a) a review of the literature, (b) an analysis of existing models, (c) formation of an external panel of experts, (d) solicitation of external input, (e) solicitation of internal input, (f) drafting of an ICC infusion model, (g) identification of ICC objectives, (h) critical review of the model, and (i) revision and second critical review of the model.

The next two steps were conducted to establish validity for the model. The 10th step, implementation, spanned the Fall 1994 semester. The final step, evaluation, was completed in December 1994. The procedural steps followed the Context-Input-Process-Product (CIPP) approach recommended by Nova Southeastern University for development methodology.

A research technique called grounded theory was used in (a) the analysis of existing models, (b) the synthesis of the external and internal input, and (c) the utilization of input from the critical reviews. Grounded theory allows for some outcome (e.g., a theory or a model) that is derived from many disparate pieces of collected evidence that have some interconnection. Bogdan and Biklen (1992) suggest that with such synthesis, a picture emerges as the pieces seem to fit together on their own logical accord. The study operates somewhat like a funnel in which there is an "attempt to link . . . substantive findings to formal theoretical issues" (p. 157).

Another research technique, interactionist interview, was used with the external panel of experts. This method involves gathering "data in the subjects' own words so that the researcher can develop insights on how subjects interpret some piece of the world" (Bogdan and Biklen, 1992, p. 96). It is non-directive (in contrast to survey technique) and especially useful when polling experts, such as interculturalists, for broad or foundational input.

The following 11 procedural steps were conducted to seek a solution to the lack of ICC among graduates at FST. With this applied research project, an ICC curriculum infusion model was constructed, implemented and evaluated.

Step 1: Literature Review

The first research question specifically asked about existing models that might lead to ICC in various situations. A thorough review of the literature was undertaken to build a list of such models. The search included models found in business, industry, government and service. Additionally, this step uncovered (a) the wide variety of theoretical underpinnings of ICC, (b) the possible strengths and weaknesses of existing models, (c) the criteria that might be used to describe an effective ICC infusion model, and (d) a list of potential components and features for the model constructed in this study.

The libraries searched were (a) Southern Missouri State University, (b) the University of Maine at Orono, (c) the Assemblies of God Theological Seminary, and (d) the Information Retrieval Service from Nova Southeastern University. Both general and specialized databases (electronic and paper) were searched: (a) Religious Index, (b) Sociological Abstracts, (c) Educational Research Information Center (ERIC), (d) Psychological Abstracts, and (e) Wilson Business Abstract. Throughout the searches, descriptors related to ICC were used. Materials such as journal articles, research reports, textbooks, and literature reviews were studied. Each item was processed by applying a complex outline along with other tools such as computer sorting, note cards, tables, and color-coded files.

Step 2: Analysis and Classification of Extant Models

The models found in Step 1 were analyzed to fully answer the first three research questions about existing models, their foundational assumptions, and some taxonomic order. Whereas Chapter 2 provided the synthesis of previous findings, this procedural step provided in-depth analysis and structure.

The analysis was begun by creating a table in which information about each ICC model could be placed (see Appendix A). After the literature review, the following headings were selected for this table: (a) author, (b) date, (c) foci, (d) application, (e) components, (f) validation, and (g) assumptions. This process was used to aid the process of finding some order among ICC models.

The third heading, foci, incorporated the four primary domains served by ICC models: (a) cognitive, (b) behavioral (which also included skill-based models), (c) emotional (which is also called affective in the educational literature), and (d) organizational. Each model was studied to see which of these domain(s) were its primary focus. The findings were noted by marking an X in the proper column(s).

The models were examined for typical applications if any were suggested by the source material(s). The major components of each model and any evidence of validation was identified. Finally, foundational assumptions for each model were noted.

An analysis of extant models was not complete on the basis of this tabulation alone. A means of organizing these models into a system of classification was needed. It was anticipated that such an exercise would lead to (a) a deeper understanding of the issues associated with ICC, (b) a comprehensive list of approaches to ICC that should be considered at FST, and (c) a fresh contribution to the literature in organizing intercultural training approaches.

The table from the first part of this step was examined to identify any important trends, groupings, or natural order. This was based on a process of observation and deduction as provided for in the research proposal. Several sketches and outlines were attempted over several months. Eventually a unique classification system was constructed that could be used to organize most ICC models.

A comparison was made of the new scheme with a prominent one in the literature (Gudykunst and Hammer, 1983). The scheme developed in this study was not validated beyond this comparison for reasons noted under Limitations. Upon completion of Step 2, the actual process of developing an ICC infusion model was begun. The next eight steps describe that process.

Step 3: Formation of an External Panel

The fourth research question asks whether or not an ICC curriculum infusion model can be developed. In answering this question, a panel of expert interculturalists was established to (a) serve as a formative committee during initial model development and (b) to serve as a review panel in critiquing the model for face validity and content validity. The following three sub-steps describe the manner in which the panel members were selected:

1. A pool of candidates was initially derived from a list of cross-cultural experts listed in the Consultant's Directory (1994) published by the American Society for Training and Development. In addition, professors with expertise in ICC were located at Southern Missouri State University, Evangel College, Drury College, and the Assemblies of God Theological Seminary. Their expertise was established on the basis of their publications or recommendation from their academic dean or both. No prospect was an acquaintance of anyone at FST. To broaden the base of input, care was taken to place a sociologist on the panel as indicated in the research proposal. All prospects had earned doctorates and, except for one, had recent publications on topics related to intercultural issues.

2. After 21 prospects were selected, each was contacted by telephone concerning his or her interest

in serving on the panel. Interested experts were sent a copy of the research proposal.

3. Of the 21 prospects, 7 indicated willingness to serve. A formal signature sheet (see Appendix B) was offered to each prospect to certify that the person understood the research and was willing to serve throughout the project. Although only three members were required by the research proposal, all seven were admitted to the panel to expand the base of expert opinion (see Appendix C for experts' vita).

Step 4: Solicitation of External Input

Input from the external panel of intercultural experts was sought to objectively and directly answer the fourth research question. This provided a wide base of information for use in constructing the model. With this step, a query focused on (a) the critical components of a curriculum infusion model and (b) the challenges and issues to be faced when implementing such a model across a seminary curriculum.

From the literature review and the analysis of existing models, a list of 10 general and open-ended discussion questions was drafted for the panel of experts. The questions focused on model components and challenges in light of the fourth research question: Can an ICC infusion model be developed for seminarians? This was not meant to be a questionnaire. It was used as a discussion aid in gathering important input.

Each expert was interviewed using interactionist technique. This allowed for the free flow of ideas without the usual constraint associated with rigid interviewing instruments (see procedural overview). Three experts were interviewed in person and four experts were interviewed by telephone. The interviews were recorded on tape or notes were taken. Taped interviews were transcribed.

The transcriptions and notes were reviewed several times and important aspects were noted. A list of summary statements was attached to each transcription or set of notes.

Each transcription (or note-taking results) and summary statement was sent to the original expert for review, opportunity to edit, and approval. These documents were edited until such time as the expert was satisfied that their views were accurately reflected (see Appendix D for summaries). The intent in this action was to insure the integrity of the input.

A detailed contact log and checklist were drafted and maintained in order to monitor communication with each expert. The checklist contained 18 points considered essential to this procedural step. This process resulted in seven lists of summarized input (one for each expert). These lists were subsequently used during model construction.

Step 5: Solicitation of Internal Input

Input from within the institution was considered essential to the pre-implementation phase of this study. The infusion of ICC objectives into the FST program could not occur without clear evidence that the faculty (a) had some genuine appreciation for ICC and (b) were agreeable to hosting new objectives within their courses.

A Delphi procedure of three rounds was designed to ascertain (a) the perception of the problem, (b) the degree of understanding of ICC, (c) consensus on specific goals, and (d) ideas about strategy to achieve those goals. On June 17, 1994, a meeting of the faculty and administration was convened on the FST campus to conduct the Delphi procedure. The president insisted that all staff attend even though the proposal specified that only five people, of the president's choosing, were required to participate.

The information sought was not obtained with the Delphi procedure (see Chapter 4 for details). Therefore, the purpose and propriety of using Delphi procedures was reviewed. On June 21 this step was attempted once again from a different angle.

A list of common ICC objectives (extrapolated from across the literature) was summarized into a rating form and presented to the group. This form listed almost all ICC objectives found in the literature. For each objective, the participant was asked to make choices regarding: (a) whether or not this objective should be taught at FST, and if so, (b) in which medium (courses Vs other institutional processes).

With the rating form, evidence was gathered for use in (a) refining the way several components of the model would be presented, and (b) finalizing decisions about actually implementing the ICC program for 1994 fall semester. Specific implementation measures were taken in light of the data gathered obtained.

Step 6: Synthesis of Input and Drafting Model

The foregoing procedural steps resulted in information that was used to develop a first draft of the model. The actual drafting process occurred with the following steps.

1. Throughout each procedural step and the literature review, criteria were accumulated that could be used as development aids in constructing the model. These criteria were compiled into a master list (see Appendix E). Because the criteria were only a developmental aid, no procedural measures were taken to specifically validate them. Preset criteria could not be used for validation because (a) such a list does not exist and (b) developing such a list would be beyond the scope of this study. In this study, validation of the model was achieved by (a) critical review by interculturalists, (b) administrative and faculty acceptance of the model, (c) the success or failure of implementation, and (d) formal quantitative evaluation.

2. Over several months, an intercultural competency infusion model was drafted after multiple sketches. The input from the external

panel of interculturalists (see Step 4) was critical for establishing major components. A computer program (Microsoft Powerpoint 4.0) was used to construct the first draft model. Many drafts were revised and upgraded as criteria were continuously applied. A draft model was eventually printed (see Appendix F).

3. The draft model was classified according to the scheme developed in Step 2. This provided further perspective as the model was continuously revised. Eventually a draft version of an ICC curriculum infusion model for use at FST was ready for critical review (see Step 8).

Step 7: Identification of Objectives for Implementation

The fourth research question could not be answered without pilot implementation. In considering implementation, it became clear that an ICC infusion model provides tools and structures by which dynamic ICC objectives can be effectively implemented. A curriculum infusion model does not inherently generate the initial pool of specific course objectives.

Such a pool needed to be developed and then subsequently processed by a sound model. Developing this pool was not reflected in the research proposal. Step 7 was designed as an intervening procedural step in order to assure that the ICC program could be implemented at FST.

The emerging model was set aside while a comprehensive pool of specific ICC objectives was compiled from (a) the input from the experts and internal participants and (b) the related literature. The following steps were taken to build a list of objectives for infusion into the FST curriculum:

1. The ICC objectives were grouped according to the three areas that appeared essential to a sound ICC model: awareness, knowledge, and skills. This provided a logical arrangement to the large number of objectives listed.

2. The objectives were then submitted to the external panel of experts and the internal participants for rating (essential, important, and unimportant). If the external panel agreed upon a set of objectives significantly different from the internal participants, then further decision-making processes might have been warranted. The Chi-square analysis was performed on the discrete data to determine if there was a

significant difference between the panels in terms of how objectives were categorized for inclusion.

3. The final list of objectives was comprised of (a) those rated essential by at least 50% of all raters and (b) those rated important by at least 75% of all raters. These criteria were arbitrarily set in order to build a sound list of specific ICC objectives.

4. The results of the ratings were presented to the president and the faculty on August 19, 1994. This provided the internal participants with an opportunity to see (a) the relative importance of each objective, (b) which objectives were statistically flagged as essential so that they might be given priority during implementation, and (c) a comparison between their perceptions and those of the external experts.

Step 8: Critical Review of the Initial Model

Upon completion of Steps 6 and 7, a first draft model was constructed and a list of specific ICC objectives (approved by both panels) was available for use with that model. Prior to implementation, however, the model was submitted to both the external panel of experts and internal participants for critical review.

This helped to answer the fourth research question: can a valuable ICC infusion model be developed?

The step was begun by preparing a detailed explanation of the model (see Appendix G) for those who would critically review it. This explanation was presented in the form of a table that summarized each model component with these headings: (a) description, (b) rationale, (c) support from the literature, and (d) various methods by which that component would be validated. The table was updated each time the model was revised.

The table provided the reviewer with a tool to thoroughly explore the background for each model component. If a component was presented in an unclear manner within the model, the reviewer might recommend a better way to present that component. Without this table, an otherwise valid component in the draft version of the model might face unwarranted expulsion or alteration.

The critical review began as the first draft of the model, together with the current version of the explanatory table, was submitted to all seven external experts on August 4, 1994. The cover letter (see

Appendix H) requested each expert to return comments, questions, and observations. In addition, an attempt was made to telephone the experts a few days after they had received the first draft.

Responses from each expert were carefully listed in a two-column table. The first column showed the suggestions for revision from the panel members. The second column showed how the suggestion was actually accommodated at the time of revision (see Step 9). Further reflection and reading also yielded additional ideas for revision. These ideas were noted as the last entries in the Appendix by the initials AA.

Step 9: Revision and Second Review of the Model

A second draft of the model was constructed based on the results from the preceding step (see Appendix I). The drafting process of this revised model was the same as the first draft (see Step 6). The model was then subjected to a second critical review.

The revised ICC infusion model was mailed to the external panel on August 24, 1994. A cover letter (see Appendix H) asked each expert to critically evaluate this version.

The revised model was also presented to the FST faculty on August 19, 1994, after approval by the president and the academic dean. The president introduced the proceedings after which the model was presented using overhead transparencies, handouts, and oral explanation.

The participants were asked for frank input and open discussion; a monitor recorded the discussion. This input contributed to the process of establishing face validity. At the close of this meeting, the participants were asked to anonymously edit a copy of the model by marking it in any manner they wished and placing it in a box by the door. Such input did not automatically result in revisions, but it was useful in monitoring the model's acceptability.

Finally, the participants were asked to anonymously answer an edited version of the fourth research question: Can ICC objectives be infused throughout Faith School Of Theology? The participants were given a copy of the model and invited to make any comments or revisions they wish. The answers supplemented the input gathered from the rating form of Step 5. If the input indicated that the participants could not, or would not, use this revised model, it would then be subjected to yet another revision or dismissed without implementation.

Step 10: Implement Model

If an ICC infusion model could be developed, this study then hinged on the question of validation by way of implementation. Seven major processes of an infusion model evolved from preceding steps (see Chapter 4) and were subsequently implemented for the fall 1994 session at FST.

Based upon consultations with the president and input from the foregoing procedural steps, a workshop for FST faculty and administration was planned in order to assure that all seven process of the model were vigorously implemented. The president approved the workshop materials prior to the intervention (see Appendix J). An edited version of the fourth research question was used to for the title of this workshop: Can ICC Objectives Be Infused Throughout FST?.

The workshop was convened on August 19 and 27. Three sessions were conducted which lasted about 90 minutes each. The president announced that participation was mandatory. Presentation notes were based on the input from the preceding nine steps. The major events of the workshop are as follows:

1. The faculty and administration identified those courses in which all students eventually enroll. These were the courses in which the infusion would occur so that all students would be affected by the ICC program. Some objectives were distributed to institutional processes and events rather than to courses (see Chapter 4 for detail).

2. The faculty began the process of distributing the objectives into their courses with the use of grids placed on colored cardstock (see page 19 of Appendix J). Three colors were keyed to the three types of ICC objectives: knowledge, awareness, and skills. Each of these three areas was keyed to one of the three years at FST by prior arrangement of the president and academic dean. Color coding helped to find those objectives that could be hosted by particular course(s). An overhead transparency showed a working grid to track the progress of the distribution.

3. At the close of these sessions, the Adult Education Facilitator Self-Assessment Inventory (Rossman, 1994) was administered to (a) demonstrate

a self-assessment technique that instructors might use later in evaluating their role in the ICC process at FST, and (b) to provide participant feedback about the efficacy of a workshop approach to curriculum infusion.

Individual sessions were scheduled with faculty members who wished to discuss particular points about the infusion within their course. Telephone and correspondence were also used to communicate with the faculty beyond the scope of the workshop.

Implementation was completed on August 27 when an orientation to the model was provided to the student body, faculty, and administration. In this session, students were presented with a challenge to reach toward ICC during their seminary career. Those present were then administered an instrument from which pretest data was collected (see Step 11 for details).

Step 11: Evaluation of the Model

The final research question asked if a curriculum infusion model could lead to ICC among students and faculty at FST. A quantitative evaluation of the ICC program was thus conducted. A literature search was undertaken to locate all instruments that claim to measure ICC (see Appendix K). From among these, the Cross-Cultural Adaptability Inventory (CCAI) (Kelley & Meyers, 1993) was chosen because of its (a) appropriateness for the population under study, (b) proximity to the research question, and (c) strong validity and reliability correlates. The CCAI measures four dimensions of ICC in separate scales: (a) emotional resilience, (b) flexibility/openness, (c) perceptual acuity, and (d) personal autonomy.

A specific evaluation question was established for this procedural step: Did the implementation of a curriculum infusion model improve ICC as measured by the CCAI? Subsidiary questions were also formed: (a) did such implementation affect ICC in both staff (administrative and instructional) and students?, and (b) do the demographic variables of gender or class standing affect ICC after the treatment period?

For this evaluation, null hypotheses were developed from the evaluation questions. These hypotheses were to be supported or disproved by the quantitative evidence: (a) the implementation of an infusion model has no significant effect on the development of ICC as measured by the four scales of the CCAI; (b) the variables of status (student and staff), class standing, and gender have no significant effect on the development of ICC as measured by the four scales of the CCAI.

A single-group pretest-posttest design was constructed. The entire student body and staff were evaluated thereby eliminating any sampling error. The independent variable was the treatment given in the form of an ICC curriculum infusion model that was implemented at the outset of the semester. The dependent variables were the scores on the four dimensions of the CCAI.

The pretest data was gathered during a special assembly on August 27, 1994. The instrument was administered following a general orientation conducted under the supervision of the president (see page 2 through 4 of Appendix J for presentation notes). Demographic data was obtained by a four-point questionnaire copied onto the back of the answer sheet. Posttest data was similarly gathered on December 15, 1994. At each administration, participants were issued an individualized profile of the results (see page 13 of Appendix J for a sample profile).

Statistical analysis was applied to the data arising from the individual and group pretest and posttest scores on the four components of the CCAI. Scores were evaluated through a significance test of *t*-test (paired, two sample for means, one-tailed) to determine whether or not the infusion model, as implemented, had an effect on cross-cultural skills. A significance test of *t*-test (two-sample equal variance, homoscedastic) was also made between the standard population (identified by Kelley and Meyers in their validity and reliability studies) and the FST population. The minimum level of acceptable statistical significance was $p < .05$.

Assumptions

It was assumed that the leadership of FST had correctly identified the general problem: the lack of ICC among graduates. It was also assumed that ICC is a skill, or developmental phenomenon, that is achievable by most individuals. If ICC did not improve as a result of the study, it was assumed that the approach failed and that other measures could lead to growth.

It was assumed that intercultural contact is desirable and that dissonance can be overcome. It was further assumed that adult learners at FST could be measured on the Cross-Cultural Adaptability Inventory (Kelley & Meyers, 1993) for their relative degree of ICC based upon normative scales.

It was assumed that the internal participants and external panel members provided candid input that reflected their true convictions. Because the document was made public, the experts remain free to protest the report if their input is misrepresented.

Limitations

This study did not include a comprehensive organizational development plan for fostering diversity. The primary subjects were the students in whom the change was to have occurred.

The model was intended for use by FST faculty teaching in the content areas; the idea of ICC may be new to them. Therefore, the emerging model was not intended to be a technical instrument comprehensible only to a circle of cross-cultural experts. It was intended for application in the FST setting. Therefore, the model may not necessarily generalize to other institutions because it was designed for an environment unique to FST.

Procedural Step 2, analysis of extant models, was intended to provide an important foundational step for qualitative inquiry. The results from this step have not been validated as that would in itself constitute a separate dissertation.

Chapter 4

PRESENTATION OF RESULTS

The results of this study were used to answer five research questions about the development of a curriculum infusion model leading to intercultural competency (ICC) among seminarians at Faith School of Theology (FST). The development problem solving methodology yielded the components necessary for such a model. The study included implementation of the model and its quantitative evaluation.

The results are organized around each of the five research questions followed by the procedural steps taken to answer those questions. Eleven steps led to a validated ICC curriculum infusion model.

Question 1: Existing Models

The first research question asked: What models now exist which lead to ICC for different groups and settings? The results from Step 1, the literature review, were used to answer this question. Existing ICC models were examined along with important contributions from among several social sciences.

Results From Step 1: The Literature Review

General Findings

The literature search yielded over 200 items which either presented an ICC model or discussion of important components. It appears that ICC is a young science and not well defined. It is referred to as a capacity, a skill, an art, a communication process, a branch of social psychology, a set of predictive traits, a soft technology, and many other descriptors.

The field of ICC is in a pre-paradigm state because researchers have yet to develop an operational vocabulary and clarification of the conceptual base (Browning, 1993). This was particularly apparent when looking for thresholds of competency and strategies leading to such competence.

Intercultural competency is often explained in terms of personal development objectives which expand cross-cultural knowledge, attitudes, and skills. A less prominent area targeted through ICC models focuses on institutional development rather than individual development. Institutional development, however, is of growing importance in the current literature. These four areas were identified as domains and refined to conventional terminology: (a) cognitive, (b) behavioral, (c) emotional, and (d) organizational. The delineation of these domains was essential to the model construction of Step 6.

The current literature clearly portrays the development of ICC as a complex undertaking. When infusing these goals into an existing curriculum, it requires keen leadership, introspection, long-term commitment, strategic planning, and collaboration by multiple stakeholders.

A wide variety of theories and disciplines contribute to ICC models. These include cognitive psychology, Gestalt psychology, behaviorism, humanism, transformational learning theory, social learning theory, experiential learning, developmental approaches, and organizational theory. Most studies resulting in an ICC model cited some combination of these theories.

Models Reported in the Literature

Thirty-six models were found which are used either to develop ICC or to explain its development (see Appendix A). Such models consist of preventive measures which primarily lead to emotional well-being for those in cross-cultural situations. Without such measures, the proponents of ICC warn that stress, dissonance, maladjustment, conflict, failure, and ill-feeling often arise in cross-cultural relationships. These spawn serious institutional and social problems. Accordingly, the models found seem to be more preventive than remedial.

Most models treat selected stress factors that are anticipated when faced with cross-cultural encounters. Generally, models contain some combination of strategies from among the four domains noted above. Three models show strategies derived from all four domains. The two most common domains were the cognitive and emotional. Of the 36 models, 25 contained strategies or program elements derived from both of these domains. Only seven models appear to use only one domain. It is possible, however, that such models were intended to be used along with other strategies.

All models attempt to broaden perceptions. This is also referred to as flexibility, openness, appreciation for difference, and valuing diversity. The more recent models also balance these skills against autonomy skills. Apparently, ICC does not mean an ability to surrender a sense of self or of one's personal value system. To the contrary, maintaining a sense of internal integrity while simultaneously building effective cross-cultural skills is the hallmark of ICC.

The models involve many different cultural spheres. These begin with personal and internal dynamics. From there, subcultures are often explored along with the dominate culture and other broad spheres. For example, occidental thought is frequently evaluated against other broad cultural divisions.

Assumptions about the adult learner are readily apparent from exploring the 36 models. Some models contain a fixed program without any way to adapt that curriculum to individual or group needs. These models assume that there are universal stress factors and that participants have no mastery of them. Other models are more respectful of the principles of andragogy. In such models, the actual intervention is tailored for the needs of the participants. Instruments to measure individual sensitivity to particular stresses are often an integral part of these models.

A popular way of training for ICC, as seen in the 36 models, is stage theory. This means that ICC is achievable after progressing through psychological or social stages. For example, Ting (1993) sees these stages as a smooth and positive process. Pierce (1993), however, sees the first few stages as very negative and destructive. Once the process is complete, more positive stages eventually evolve. For stage theory, the training intervention pushes participants through these stages.

Most models stemmed from an economic or political impetus. Arguments for developing ICC are often built on pragmatic grounds rather than on the more humanistic ambitions such as good citizenship. The recent literature, however, is beginning to include ICC as a component of basic literacy in the modern world (Heft & Rovinescu, 1993). Of the 36 models, 5 were programs marketed by private companies. All others were available in the public domain.

Various models are being implemented in nearly every sector of society including vocational, professional, and executive levels of the workplace. Of the models reviewed, the greatest number (14) are designed for use in college settings. Five models promote ICC among clinical psychologists as these professionals increasingly engage in cross-cultural contact. Models are often designed to prepare people to become expatriates. Most models could be applied to American/American cross-cultural contact. No model designed for specific application within a seminary curriculum was found.

The methods for developing ICC vary widely. The more common are (a) cultural awareness exercises, (b) country-specific training, (c) executive development, (d) language courses, (e) multicultural communication, and (f) host-country workforce training. Curriculum infusion approaches are gaining attention as ICC is increasingly discussed within the postsecondary education community. The arguments behind such an approach are its praxis, innovative epistemology, integrative approach, and institutional breadth (Baker, 1994; Ornstein & Hunkins, 1993).

Criteria for ICC Model Construction

The field of ICC suffers from a lack of rigorous longitudinal or experimental studies which can provide verifiable criteria. This dearth is compounded by the current lack of a standardized operational definition. Until the ICC field cures these deficiencies, uniform criteria cannot be confidently applied across ICC models (Marsh, 1991).

In spite of this difficulty, 15 criteria were extrapolated from the literature which were used as aids during the construction of a ICC model (see Appendix E). These criteria were common to at least two or more models attempting to achieve ICC in various settings. Of these criteria, nine supported face validity and six supported construct validity. The criteria focused on both internal and external factors.

Some important internal criteria allowed the model to be checked for compatibility with theological distinctives, program objectives, and faculty who may never before have taught ICC. Administrative support had to be carefully accommodated by the model. Several means of on-going evaluation of the ICC program had to be apparent.

Structural features of the model were evaluated. The model had to feasibly pace the ICC objectives evenly across the three-year curriculum. Such objectives could not overwhelm other curriculum goals nor be so weak as to leave ICC unobtainable. Moreover, the instructors would need sufficiently detailed objectives to create actual learning events, but not so detailed as to constrain creative ways to infuse the objective into their regular content.

An effective model would need to be checked for simplicity. A complex or excessively detailed model would likely lead to frustration among the instructors. The purpose, direction, sequence, and outcomes of the model would need to be readily apparent to those for whom the model was intended.

With the criteria, the model was affected by educational theory. For example, the model had to contain measures which ultimately lead to the transfer of learning. Such an ambition was more likely to occur by a model which relied on more than just the cognitive domain. The model also needed to have summative evaluation mechanisms in order to assure that instruction operates efficiently and effectively.

Contributions From Related Disciplines

ICC involves a constellation of social sciences such as sociology, anthropology, education, psychology, and theology. Model theory also contributed to the study. Important principles were inducted from a survey of these fields and applied to the remaining procedural steps. Consequently, the chance for high content validity was strengthened.

Most articles explained ICC in terms of several disciplines. Investigation into these sciences resulted in a summary list of 34 contributing principles (see Appendix L). These principles provide a theory base for the construct of ICC. From the summary list, 29 potential impact statements were inducted to help in the development of the ICC infusion model (see Appendix D). These statements were valuable tools which brought multiple theories to the model during its construction.

Psychology provided insight into how people react. One important factor seems to be over-reaction which results when one feels a loss of control. In trying to regain control, people in cross-cultural situations sometimes resort to stereotypes, panic behaviors, or strong resistance to acculturation. Preventing such responses often hinges on alerting program participants to anticipate these reactions and to seriously probe their readiness for cross-cultural contact.

Sociology described how groups relate. This discipline seems to set the stage for the entire process of ICC rather than yield any precise program components. The whole model was based on the process of stepping out of one's group and into another. Because no group is value-free and no person is group-free, conflicts are unavoidable. These conflicts are sure to increase because of the process of globalization. Thus, sociology provides an underlying rational for engaging an ICC model at FST.

Anthropology explained how people are viewed in various contexts. The end products of the model must somehow reflect one's ability to shed inherent ethnocentrism. This involves awareness techniques. Research skills must also be developed so that people of another culture can be accurately learned and understood.

Education supplied techniques for actually constructing an intervention. For example, a promising model would need to respect the characteristics of the adult learner. The skills being sought with the model must be subject to some evaluation techniques. Ways of monitoring satisfaction among all stakeholders needed to be accommodated. Curriculum theory (based on systems theory) gave rise to the graphic layout and sequencing in the model. Several ethical considerations needed to be respected before the model could be finalized.

Theology provided institutional principles, assumptions, content, and purpose. Seminarians will likely conduct themselves in accordance with a strategy, structure, criteria, and authority described by a catalogical theology. One example is the theological imperative to conduct ministry across all cultures. A person's theological position can enhance or interfere with cross-cultural contact. Realizing the potentially powerful effect of theology upon behavior is crucial to the career of seminarians. The institution must also recognize and respect the effect of theology by assuring that there is no conflict between the aims of the ICC model and theological traditions. Among conservative evangelicals, theology is not a dynamic process. Therefore, it is the ICC model which is likely bear all of the adjustments when such conflicts are recognized.

Finally, model theory offered a way to organize and display particular institutional objectives. A good model provides a graphic framework for consistent decision-making; values and priorities are sorted and operations for delivering the program are identified. Relationships are apparent. Sequencing is described and the scope of various goals are evident within each subsection of a sound model.

Question 2: Foundational Assumptions

The second research question asked: What are the foundational assumptions behind these models and how are they validated? This question was answered with the results from Step 2.

Results From Step 2: Analysis and Classification of ICC Models

When viewed collectively, most ICC models share the following assumptions: (a) ICC is learnable, (b) ICC is indispensable in present society, (c) ICC consists of complex psycho-social dynamics, (d) a cultural circle is usually an arbitrary definition, (e) lack of ICC often causes intrapersonal and interpersonal dissonance, and (f) individuals and groups each display important degrees of ICC.

Three controversial assumptions about ICC models were uncovered in the literature: (a) the acquisition of ICC in an academic setting verses ICC acquisition by experience only; (b) the propriety of culture-general models verses culture-specific models; and (c) the degree of responsibility, if any, that content-area instructors should bear in fostering ICC through their courses. Most of the assumptions have also been formed into hypotheses for research and testing. Some of these assumptions may eventually evolve into substantiated theorems.

Empirical validation techniques are rare among ICC models. Only two current models have published validity values using control groups and statistics of significance. All other models are either theoretical or are validated by qualitative research, acceptance for publication in professional journals, testimonial evidence, or conjecture by experts.

Question 3: Taxonomic Order of Existing Models

The third research question asked: Does the repertoire of existing models have some taxonomic order and, if so, which level best fits FST? Step

2 was undertaken to analyze and classify extant models. Answers were identified as the 36 models from Step 1 were processed using an analytic table (see Appendix A).

Results From Step 2 (Con't): Analysis and Classification of Extant Models

Classification Scheme

A two-dimensional classification scheme was created to organize ICC models into four quadrants (see Figure 1). These dimensions accommodate two prominent spectra in which ICC models may be described. As these axes cross perpendicularly, the quadrants visually differentiate extant ICC models. The differential among quadrants in the present study displays the orientations explained below.

The horizontal axis. The horizontal axis (x) was used to display how many domains (described in Step 1) were covered by a model. Those serving one domain were plotted to the far left whereas those serving any two domains were plotted left of center. Those serving three domains were plotted right of center and those serving all four domains were plotted on the far right.

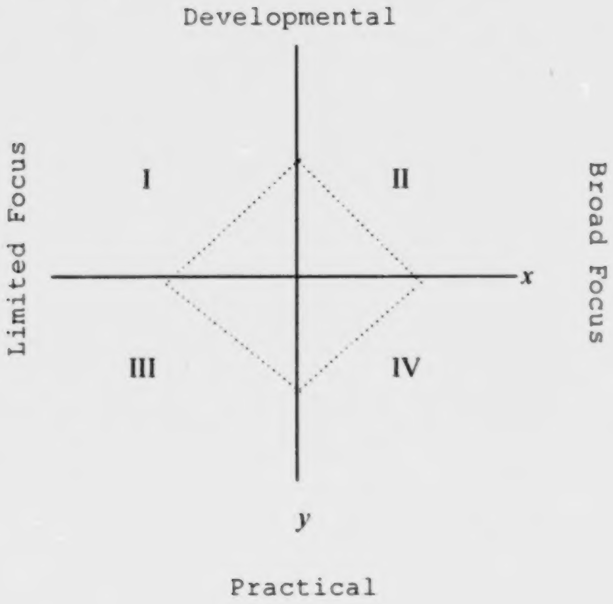
Developmental
Limited Focus
Broad Focus
I
II
III
IV
x
y
Practical

Figure 1. New classification scheme for extant models leading to ICC.

The vertical axis. The vertical axis ($\underline{y}$) was used to display practical orientation versus developmental orientation. Models that appeared abstract, cultural general, or long term where placed at the top of this scale. Those which were primarily oriented toward personal growth were plotted just above the $\underline{x}$ axis. Toward the practical side, models which were cultural specific or organization specific were placed just below the x axis. Those models intended for very limited populations, distinctly short term (e.g., fewer than five sessions), or issue specific were placed at the lower end of this scale.

The quadrants. The four quadrants which resulted from the perpendicular arrangement of the two axes was used to describe ICC models. Quadrant I contained models which were limited in scope and developmental in orientation (limited/developmental). Quadrant II contained models which were broad in scope and developmental in orientation (broad/ developmental). Quadrant III contained models limited in scope and practical in orientation (limited/ practical). Finally, Quadrant IV contained models seen as broad in scope and practical in orientation (broad/practical). Of the 36 ICC models analyzed, 7 (19%) fit in Quadrant I, 8 (22%) fit in Quadrant II, 10 (28%) fit in Quadrant III, and 11 (31%) fit in Quadrant IV.

A final determination as to how the models should be classified according to the subquadrants (as identified by dotted diamond) was not made because of the subjective nature of such identification. Although categories were identified, the absolute placement of models into refined subquadrants would not be valid without research exceeding the purpose of this study.

Comparison With Gudykunst and Hammer (1981)

A similar scheme by Gudykunst and Hammer (1983) also displayed two scales (x and y) to organize ICC models. Table 1 contrasts the two schemes. Although the schemes had graphic similarity, the scales accommodated different sets of observations. Moreover, Gudykunst and Hammer do not show any attempt at dividing the four quadrants into subquadrants as shown by the dotted diamond of Figure 1.

Table 1

A Comparison of Classification Schemes Used by Gudykunst and Hammer (1983) and Algee (1995)

Quad	Gudykunst/Hammer (1983)	Algee (1995)
I	Experiential-Culture General	Developmental-Limited
II	Experiential-Culture Specific	Developmental-Broad
III	Didactic-Culture General	Practical-Limited
IV	Didactic-Culture Specific	Practical-Broad

The scales used by Gudykunst and Hammer were (a) experiential to didactic and (b) culture general to culture specific. Neither scheme suggested superiority of one quadrant over another. Quadrants do vary in complexity. The scheme in the present study moved from the simple (Quadrant I) to the more complex (Quadrant IV) whereas Gudykunst and Hammer organized their models from complex to simple.

Application of New Scheme to FST

After a review of the perceived problem at FST, it was determined that the type of model best suited for this study was broad/developmental (Quadrant II) according to the scheme shown as Figure 1. Such a designation meant that the infusion model would cover multiple domains and approach ICC goals from a developmental perspective.

Question 4: ICC Model Development and Implementation

The fourth research question asked: Can a valuable model leading to ICC, using existing content areas, be designed, implemented, and evaluated? The next eight procedural steps were undertaken to answer this question: (a) formation of an external panel of experts, (b) solicitation of external input, (c) solicitation of internal input, (d) drafting of an ICC infusion model, (e) identification of ICC objectives, (f) critical review of the model, (g) revision and second critical review, and (h) implementation.

Results From Step 3: External Committee Search

The initial pool of experts consisted of 21 prospects. Seven experts returned the signature sheet certifying their intentions to join the formative committee described in chapter 3. Each member is given a detailed introduction in Appendix C. The search for a formative committee resulted in seven experts who actively contributed throughout all nine months of this study. Their interaction was successfully secured after eighteen contact events with each panel member.

The experts were from various states, countries, and professions. Each had an earned doctorate and a vita of their professional practice. Except for one, all had publications in the field of intercultural issues. The one expert without such publication was a sociologist who served on the panel to broaden the perspective of information. No expert was an acquaintance of anyone at FST prior to this study.

Results From Step 4: Solicitation of External Input

The panel members indicated an initial belief that construction of an ICC curriculum infusion model was both possible and desirable. The experts generally maintained their position throughout the study. Two experts, however, subsequently felt that such an ambition might be too idealistic for recognizable short-term (i.e., four months) difference in ICC.

The interactionist interviews were condensed into 37 summary statements which were eventually approved by the expert responsible for originating the input behind each statement (see Appendix D). These summary statements were used as the model was developed with subsequent procedural steps.

From these statements, seven important themes appeared vital to the construction of an ICC curriculum infusion model: (a) administrative vision, (b) faculty vision, (c) specific implementation measures, (d) pre-assessment, (e) refinement of ICC objectives and activities, (f) ICC teaching processes, and (g) post-assessment. These themes were used to form an initial version of a curriculum infusion model.

The interviews confirmed the findings from the literature review that the instructional process should be organized around three broad areas which are conventional across adult education: knowledge, attitudes, and skills. Two ways were suggested for further organizing these objectives: (a) use all three objectives at every level of the ICC program, or (b) sequentially build upon the objectives from knowledge to attitudes to skills.

Results From Step 5: Solicitation of Internal Input

Twenty seminary instructors indicated commitment to an ICC program and a belief that such objectives could be systematically infused into their courses. A consensus as to which objectives should be infused and the manner of their infusion was also obtained. Two attempts were required to obtain this input (see chapter 3 for details).

Delphi Procedure

The Delphi technique with the FST faculty and administration did not progress as planned. The participants (including the president) preferred open discussion and asked many questions. They wanted to depart from the relatively complex structure required by a Delphi procedure.

The intent behind the controlled interactions was to develop a consensus about model components. The faculty were thoroughly involved in the discussion but did not perceive themselves as intercultural experts. They therefore hesitated to nominate concrete ideas and expert opinion which normally proceeds from a typical Delphi session.

Further investigation into the propriety of Delphi procedures revealed that Delphi is appropriate when (a) the resolution of a problem is solvable by collective judgments, (b) those providing judgments are not likely to communicate adequately without an intervening process, (c) the solution is more likely to be accepted if more people are involved in its development than would be possible in a limited face-to-face meeting, (d) frequent group meetings are not practical, and (e) dominant characters tend to suppress other important input.

At FST, none these conditions described the tenor of this group. Furthermore, the group had already articulated the problem (see Appendix A in research proposal) and therefore believed that it had been shifted to external expertise. The Delphi attempt brought the problem back to those who already conceded that it was beyond their ability to resolve.

Results of Questionnaire

Internal input was obtained with the questionnaire described in chapter 3. Of the 18 questionnaires distributed, 12 (67%) were returned. As shown in Table 2, respondents clearly revealed their desire to see the entire pool of objectives included at FST. None of the ICC objectives was flagged for removal from the ICC program based upon a disapproval rating of > 50%. The respondents indicated their opinion that most of 42 objectives should be brought into existing courses at FST. Four objectives received less than 50% approval for inclusion into FST courses. These same objectives, however, were all rated as important or essential for inclusion within various institutional areas of the FST program (e.g., chapel programs, practicums, new-student orientation, and internships).

Table 2

Faculty and Administrative Rating of the Inclusion and Location of Intercultural Competency Objectives

Intercultural Competency Objective	Should this objective be infused into courses?	OR, should this be infused across FST?	OR, should this NOT be taught?
	Awareness Objectives		
1. of one's own strengths & weaknesses	2 (16%)	10 (84%)	
2. of one's own culture & heritage	8 (67%)	4 (33%)	
3. of various Theologies	10 (84%)		
4. of individual differences	4 (33%)	8 (67%)	
5. of other cultures	6 (50%)	6 (50%)	
6. of one's own attitude about race, gender, work, poverty, etc.	8 (67%)	4 (33%)	
7. of stereotypes & prejudicial attitudes and the impact of these on others	8 (67%)	4 (33%)	
8. of conflicts that typically arise	4 (33%)	8 (67%)	
9. Dealing with one's feelings of guilt and depression	6 (50%)	6 (50%)	

(table continues

	Intercultural Competency Objective	Should this objective be infused into courses?	OR, should this be infused across FST?	OR, should this NOT be taught?
10.	dealing with one's feelings of fear and anger	6 (50%)	6 (50%)	
	Knowledge Objectives			
1.	about the factors or qualities which facilitate ICC	10 (83%)	2 (17%)	
2.	about other specific cultures (etiquette, customs, history, etc)	9 (75%)	3 (25%)	
3.	of universal systems (economic, political, social, family, etc)	6 (50%)	4 (30%)	
4.	language content (tactics, taboos, etc)	10 (83%)		2 (17%
5.	about laws	11 (92%)		1 (8%
6.	. . . how to research and explore another culture	8 (67%)	2 (33%)	
7.	of the heritage of other cultures	11 (92%)	1 (8%)	
8.	of the concepts and prejudice of racism, etc.	12 (100%)	0 (00%)	

(table continues

Intercultural Competency Objective	Should this objective be infused into courses?	OR, should this be infused across FST?	OR, should this NOT be taught?
9. Knowledge about perceptions and attitudes embedded in particular cultures	12 (100%)	0 (00%)	
10. meeting and interacting with people	7 (58%)	5 (42%)	
	Skill Objectives		
1. keeping a positive outlook	8 (67%)	2 (33%)	
2. maintaining a sense of humor	11 (92%)	1 (8%)	
3. showing respect	12 (100%)	0 (00%)	
4. at being alone	2 (17%)	6 (50%)	1 (8%
5. showing respect	10 (83%)	2 (17%)	
6. at changing pace	9 (75%)	3 (25%)	
7. at enjoying other foods, etc	2 (16%)	10 (84%)	
8. at listening & observing others	8 (67%)	4 (33%)	
9. at adjusting your communication	10 (84%)		
10. at maintaining own values/standards	10 (83%)	2 (17%)	
11. at showing interest, care, love	9 (75%)	3 (25%)	
12. at overcoming stereotypes, biases	10 (83%)	2 (17%)	
13. coping with stress	9 (75%)	3 (25%)	

(table continues

Intercultural Competency Objective	Should this objective be infused into courses?	OR, should this be infused across FST?	OR, should this NOT be taught?
14. coping with ambiguity	7 (58%)	5 (42%)	
15. at risking new experiences	8 (67%)	2 (33%)	
16. rebounding from mistakes	11 (92%)	1 (8%)	
17. at showing tolerance & understanding	10 (83%)	2 (17%)	
18. resolving conflict	9 (75%)	3 (25%)	
19. facing more challenging cross-cultural interactions	7 (58%)	5 (42%)	
20. observation skills	11 (92%)	1 (8%)	
21. research skills	12 (100%)	0 (00%)	
22. team-working skills	2 (17%)	6 (50%)	
23. at analyzing episodes for success or failures	9 (75%)	3 (25%)	

Results From Step 6: Formation of a Curriculum Infusion Model

With Step 6, an initial ICC curriculum infusion model was constructed based upon the foregoing results (see Appendix F). The model consisted of seven broad processes resembling those themes inducted from the external panel of experts in Step 4: (a) determine administrative vision, (b) determine faculty vision, (c) enact specific implementation measures, (d) conduct pre-assessment, (e) refine ICC objectives and activities, (f) teach ICC objectives within the content-courses, and (g) conduct summative evaluation. The first two items represent decision points which must be affirmed before further process can continue.

Each process yielded particular outcomes such as broad ICC objectives, narrow ICC objectives, and materials to facilitate these objectives. At the heart of the model, the three areas of competency (awareness, knowledge, and skills) were sequentially keyed to each of three years of the seminary program.

The last page of the model showed nine ICC outcomes to be anticipated among seminarians. These included such cross-cultural skills as a proper degree of self-disclosure, an ability to modify one's self-presentation, and ability to support the message-sending process.

The model was described by Quadrant II of the classification of existing models developed with Step 2. The model was thus differentiated in terms of the multiple domains served and the developmental orientation. Such a model appeared to accommodate all of the concerns established in the Statement of the Problem (see chapter 1).

Results From Step 7: Identification of Appropriate ICC Objectives

Of the seven external experts, six (86%) returned the rating form. Six internal participants (43%) completed the same form. Aggregated data from the panels revealed that 26 objectives (62%) were considered essential for inclusion in the seminary curriculum. The determination was based on a rating of essential by at least 50% of all raters. Forty-two objectives (100%) were seen as important based on a rating of either essential or important by at least 75% of all raters. The objectives, with rating percentages, are shown in Table 3.

The Chi-square tests for difference (2, *N* = 12, $p < .05$) indicated that seven objectives (17%) were rated significantly different ($X^2 > 5.99$). For six of these, the internal participants gave less importance to the objective than the external experts. Not one of the objectives was seen as strictly *unimportant* by one panel and strictly *important* by another.

The mean contingency coefficient was .43. This indicated a small degree of divergence of opinion between the external experts and the internal participants (upper limit is .76). Fifty-five percent of the objectives had a contingency coefficient above .38. The divergence was not localized around any particular cluster of objectives. The data suggested that all 42 objectives be considered for infusion into the curriculum at FST.

A report of these findings was submitted to the president and the academic dean. They thereafter decided to submit all 42 objectives to the faculty for possible infusion within their courses.

Table 3

Summary Table for Ratings of Proposed Objectives by External Experts and Internal Participants

	Percent Who Rated Item			Statistics of Difference[a]		
Objectives	E	I	U	x^2	p	C
Awareness objectives						
1. Of one's own strengths & weaknesses	58	42	0	5.1	.08	.55
2. Of one's own culture and heritage	50	50	0	15.1 *	.00	.75
3. Of various Theologies	58	33	8	4.1	.13	.50
4. Of individual differences	50	50	0	7.7 *	.02	.63
5. Of other cultures	50	50	0	2.8	.25	.43
6. Of one's own attitude about race, gender, work, poverty, etc	67	33	0	8.5 *	.01	.64
7. Of one's stereotypes/prejudices and the consequences	58	42	0	11.4 *	.00	.70
8. Of conflicts that typically arise	50	50	0	2.8	.25	.43

(table continues

	Percent Who Rated Item			Statistics of Difference[a]		
Objectives	E	I	U	X^2	p	C
9. Dealing with feelings of guilt and depression	58	42	0	1.2	.56	.30
10. Dealing with feelings of fear and anger	58	42	0	1.2	.56	.30
Knowledge objectives						
1. About some general factors/qualities which facilitate ICC	42	58	0	1.2	.56	.30
2. About other specific cultures (etiquette, customs, history)	33	58	8	4.1	.13	.50
3. Of universal systems (economic, political, social, family)	25	75	0	0.4	.80	.19
4. Language content (tactics, taboos, etc)	42	42	17	9.4 *	.01	.66
5. About laws	0	75	25	1.4	.50	.32
6. Learning a second language	33	58	8	4.1	.13	.50
7. How to research and explore another culture	33	67	0	0.0	1.00	.00

(table continues

	Percent Who Rated Item			Statistics of Difference[a]		
Objectives	E	I	U	x^2	p	C
8. Of the cultural heritage of other cultures	8	92	0	2.4	.30	.41
9. Of the concepts and prejudice of racism, etc	42	58	0	5.1	.08	.55
10. Knowledge about perceptions and attitudes embedded in culture						
Skill objectives						
1. Keeping a positive outlook	58	42	0	1.2	.56	.30
2. Maintaining a sense of humor	58	42	0	1.2	.56	.30
3. Showing respect	67	33	0	3.0	.22	.45
4. At being alone	42	50	8	6.7 *	.03	.60
5. At changing pace	25	58	17	5.1	.08	.55
6. At enjoying other foods, etc	42	42	17	1.3	.53	.31

(table continues

	Percent Who Rated Item			Statistics of Difference[a]		
Objectives	E	I	U	X^2	p	C
7. At listening & observing others	83	17	0	4.2	.12	.51
8. At adjusting your communication	42	58	0	1.2	.56	.30
9. At maintaining own values/standards	50	50	0	2.8	.25	.43
10. At showing interest, care, love	75	25	0	1.4	.50	.32
11. At overcoming stereotypes, biases	83	17	0	4.2	.12	.51
12. Coping with stress	58	42	0	1.2	.56	.30
13. Coping with ambiguity	58	42	0	1.2	.56	.30
14. At risking new experiences	50	42	8	6.7*	.03	.60
15. Rebounding from mistakes	58	42	0	1.2	.56	.30

(table continues

	Percent Who Rated Item			Statistics of Difference[a]		
Objectives	E	I	U	χ^2	p	C
16. At showing tolerance & understanding	75	25	0	1.4	.50	.32
17. Resolving conflict	75	25	0	1.4	.50	.32
18. Facing more challenging cross-cultural	25	67	8	5.6	.06	.56
19. Observation skills	58	42	0	1.2	.56	.30
20. Research skills	25	67	0	5.5	.06	.58
21. Team-working skills	58	33	8	0.7	.71	.23
22. At analyzing episodes for success/failures	42	58	0	5.1	.08	.55

Note. E = Essential, I = Important, U = Unimportant.

[a] Difference between external experts and internal participants.

C = Contingency coefficient; upper limit is .76.

*$p < .05$ (5.99 critical Chi-square with 2 df).

Results From Step 8: Critical Review of the Initial Model

The initial model was reviewed by all seven external experts. Twenty-nine remarks were posted as a result of the critical review (see Table 4). The remarks cited both strengths and weaknesses of the initial model. No remark was made which indicated that the proposed model would not lead to some degree of ICC at FST and therefore should be abandoned.

Table 4 also shows a response to each remark. Of the 29 remarks, 7 were ignored in the revision process. The rationale for ignoring them is given in the table. All of the other remarks were carefully accommodated with Step 9, model revision.

It appeared that there were two crucial areas which needed to be addressed: (a) the tools to implement the processes shown in the model and (b) the indicators to monitor progress at each step of the model. These two concerns did not directly affect the processes of the model itself but were important accompaniments if the model was to be readily applied. These two concerns were treated when the model was revised at Step 9.

Table 4

Recommendations and Responses For Revising Initial Model

By	Recommendation and Rationale	Response
V	Last bubble should include teachers (if not administrators also) since they too should be (and would be) progressing toward ICC if the model is making a difference.	Revision made.
V	The workshop needs to be clarified to include two aspects: conducting the infusion and a professional development event.	Revise this component in the Explication to show this two-fold purpose of the workshop.
V	The prerequisite step for faculty is inadequate; are they committed to some sort of professional development? Either make a third diamond or else compound the second diamond.	Compounded second diamond to include commitment to professional development along with apparent vision for ICC.
KB	Educational philosophy is more important than some mission statement (which seldom ever changes); this needs reflection in your model.	Add foundational documents to tools and indicators list. The philosophy (e.g. educational, institutional, ad hoc, annual goal, budget resolution) could be difficult to capture. However, philosophies have to be identified in foundational documents.

(table continues)

By	Recommendation and Rationale	Response
KB	Last bubble: replace teachers with staff; the whole institution should be moving toward ICC if the model is functioning (teachers, administrators, support personnel)	Revision made.
EK	Competency is a bit ambiguous.	Ignore; this is the term used in the literature; it probably will be revised within a few years.
EK	This ICC is more easily reached through experiential (field) means rather than through academic channels (vicarious means).	Ignore; infusion implies an academic setting and has proven, in other institutions, to result in some measurable growth in ICC. This is a pre-field model and is not intended to replace field experience. It is not an internship or field-based model.
DT	Top administrators should have cross-cultural experience; must know and use foreign languages	Ignored on four grounds: (a) this is a curriculum model, not a professional development model; (b) literature base disagrees with this position; (c) ideal conditions seldom exist and progress must be reached under existing constraints; (d) if model succeeds, all staff can have an opportunity for cross-cultural experience and therefore this concern is somewhat treated by the overall process.

(table continues)

By	Recommendation and Rationale	Response
DT	Faculty will resent the intrusion of alien anthropological elements into their sacred territory; revise model to accommodate this concern.	Ignored; the whole top half of the model monitors and solicits staff commitment; no further measures can be taken within the scope of this model; this recommendation appears to have been made without really examining the proposed model.
DT	This a 5 to 10 year project.	This could be treated in a strategic action plan to compliment the curriculum infusion model. This is the prerogative of the administration and can be recommended by the educational consultant.
DT	Where is the internalization process of experience?	Add cross-cultural experience to the tools; beyond that, this comment is ignored because experience will occur through the institutional process (Step 1.5), and the 3rd year. This is an infusion model, not an internship or field-based model.
CK	Who is developing ICC objectives at the institutional level? Who is merging them with institutional activities and processes?	Upgrade list of tools to suggest help here. The president will either appoint one, or several, or else personally take responsibility to assure this step.
CK	The sixth bubble does not represent outcomes subject to measurement (e.g. proper).	Re-title bubble to students and staff progressing toward ICC. Yes, those are items which can be measured or otherwise evaluated (e.g. with the CCAI); they are pulled from the literature where

(table continues)

By	Recommendation and Rationale	Response
		measurement did occur. Precise performance-stated behavioral objectives are NOT to be represented by any model--that is done by teachers at the workshop. There is no demarcation of "competent" and therefore the bubble may be more clear with the new title.
AS	You need to make the affective domain more clear. It is hard to recognize its presence in your model.	The first year is basically affective. During the workshop, the staff will settle on the actual objectives to be infused. Precise affective objectives can not be (a) written onto any model and, (b) must be decided upon by faculty in cooperation with the administration.
AS	Care should be taken to make sure that the sequences of the regular curriculum is somehow kept in synchronization with sequences in the ICC curriculum. There is more to this than just merging two sets of objectives.	The sequence of the regular curriculum is untouched. The sequence of the ICC objectives has the approval of the administration and faculty. Maintaining this sequence is the job of personnel, not a model.
AS	You may encounter blank stares from some if you use the totally open-ended queries [grids].	Open-endedness is necessary if the faculty are going to take responsibility for conducting the infusion during the workshop. Care was taken to NOT legislate

(table continues)

By	Recommendation and Rationale	Response
		any more than necessary. This is in keeping with concerns of other committee members.
AS	At the last bubble, some of these statements give me a moment of pause both as to clarity and content.	This list was further explicated during the workshop (see workshop materials). A concise list will obviously lack clarity.
AS	Under validation, you need to define the committees; I think I know what this means but I'm not sure.	Revision made.
AS	As I said all along, the model has no visible value dimension. If this is the "heart," it does not pulsate without a value structure.	Put the initials ICC by each domain; values can only be changed as awareness, knowledge, and skills are shaped. Values are resident in the objectives that carry out these domains.
AS	Fourth bubble needs more explanation.	Revision made; for future explication.
AS	The model may have difficulty as administrators (a) keep demands on faculty within limits, (b) balance ICC needs with multiple other needs, & (c) tries to keep budget in line.	Agree; this is why the model shows high involvement from administration and faculty.
AA	Relocate processes 4 & 5 for clarity.	Revision made.

(table continues)

By	Recommendation and Rationale	Response
AA	Show pool of objectives as arising externally from among the tools & processes. FST cannot really create the broad ICC objectives, but should develop them from the larger academic community and other sources.	Revision made.
AA	Move Mission Statement above Processes; nothing should be set in motion unless the MS so authorizes.	Revision made.
AA	In two diamonds, change understands & committed to vision; the more ambiguity the better because who is to say when the original constructs are achieved? Also, vision leaves more room for leadership which is going to be essential.	Revision made.
AA	Make the last bubble clearly the outcome of the entire process.	Changed format from a smooth circle to a pinked circle.
AA	Change the 5th bubble to include "and procedures"; the product includes more than just materials. It also includes procedures, techniques, strategies. These ideas need to be likewise captured.	Revision made.

(table continues)

By	Recommendation and Rationale	Response
AA	The process steps should be boldly numbered to provide for easier discussion of the model.	Revision made ne.
AA	To convert theory to practice, perhaps add a column to model showing appropriate tools and indicators for each step.	Revision made; also, most of these are also shown in the Explication.

Note. * V = various members of the panel of external experts; KB = Kurt Beerline; ST = Sondra Theiderman; DT = Del Tarr; EK = Elmer Kirsch; CK = Colleen Kelley; AS = Alton Smith; AA = Alan Algee

Results From Step 9: Revision and Final Review

The model was revised and submitted to the experts for a second critical review. At this stage, the model roughly appeared as a 3 x 7 matrix. The three horizontal headings of the matrix were (a) tools and indicators, (b) processes, and (c) products. The center of the model reflected the seven revised processes established in the first draft of the model. These processes start with the foundational documents (the mission statement) and involve the entire institution until, at the end, ICC is projected as an outcome among both students and staff. This revised version of the model appears as Appendix I.

After submission for a second critical review by the external experts, four remarks were returned. Table 5 shows these remarks and corresponding answers. No remarks or objections were made which called for a dismissal of the model nor any of its major components.

Table 5

Recommendations and Responses For Revising Second Draft

By	Step	Recommendation and Rationale	Response and Rationale
KB	9	Your three areas of knowledge, awareness and skills should not be linear; they should be circular and spread equally through all three years.	The literature base points to several directions on this question. The more prominent studies show a progression. Some objectives must be established in order to assure that students are brought through all three layers.
EK	9	Your model should work for building awareness.	This constitutes one-third of the program.
CK	9	How do the knowledge, awareness, and skill objectives relate to the specific course objectives?	This connection will depend upon creativity and commitment of instructors. But this is true for ALL learning events (unless in a strict SDL program).
AS	9	A camel is a horse built by a committee. This ICC process will be difficult unless the academic dean's staff will mold the process into a cohesive, minimally overlapping curriculum.	I agree. This staff should be part of the workshop and the merging of objectives with the courses.

Note. * V = various members of panel of external experts; KB = K. Beerline; ST = S. Theiderman; DT = D. Tarr; EK = E. Kirsch; CK = C. Kelley; AS = A. Smith; AA = A. Algee

All comments from the FST administration and faculty were favorable and administrative authorization was issued to implement the proposed model at FST beginning with a workshop for the faculty (see Step 10). Further validation of the model was relegated to implementation phase of this study (Step 10).

Based upon the final review from the external panel of experts and the internal participants, the fourth research question was answered affirmatively. With the aid of external expertise, a sound ICC curriculum infusion model could be constructed and accepted for pilot implementation at the institution for which the model was designed.

Results From Step 10: Model Implementation

Outcomes of Implementation

Final validation of the model depended on the results of implementation at FST. Table 6 shows how each step of the model was implemented, the decision-makers at each step, the anticipated outcomes of each step, and the actual outcomes. Outcomes were linked to each of the seven steps of the model.

Five ICC objectives were merged into institutional processes. A workshop resulted in the infusion of 27

ICC objectives into courses scheduled for the Fall 1994 semester at FST. The remaining steps of the model resulted in (a) refined ICC objectives for each course, (b) assignments and activities to support the objectives, and (c) statistical evidence that the program increased ICC among seminarians at FST.

Table 6

Summary of Actual Implementation and Outcomes of the Proposed Model

Step in Model	How Implemented	Decided By	Anticipated Outcome	Actual Outcome
1. Merge objectives & institutional processes	Administrative agenda & delegation	RP	[see 1st & 2nd bubbles]	5 merged objectives (see table X)
2. Faculty in clear accord	Evidence in proposal; confirmed with questionnaire, Step 5	all	Multiple indicators that instructors will thoroughly promote ICC goals	As anticipated (see research proposal); and Step 5 results
3. Annual faculty workshop	External consultant for (a) professional development, (b) assure sound infusion	Adm	(a) in-service time granted prior to Fall 1994; and (b) see 3rd bubble	3 90-min sessions; 27 merged objectives
4. Pre-assess	The Cross-Cultural Adaptability Inventory	Fac	see 4th bubble	[see results in Step 11 of this study]
5. Refine objectives	Time and counsel devoted to this step	Fac	see 4th bubble	32 grids showing refined objectives

(table continues)

Step in Model	How Implemented	Decided By	Anticipated Outcome	Actual Outcome
6. Teachers bring objectives to fruition	Various ways within course material	Fac	see 5th bubble	Assignments and activities promoting ICC objectives are recorded
7. Evaluate growth & development	Pretest after 1 semester and after 3 years	Adm	see 6th bubble	See results for Step 11

NOTE. RP = Russell Pier, President; Adm = administration; Fac = Faculty.

Workshop and Distribution of Objectives

The most sizable undertaking within the implementation process was the workshop and preparation of extensive orientation materials for the faculty and administration (see Appendix J). Most of this material was derived from the preceding procedural steps.

During these sessions, the faculty used color-coded grids to begin the infusion of approved ICC objectives into their regularly scheduled courses (see p. 19 of Appendix J). The administration took responsibility for infusing five broad ICC objectives into various institutional processes. Twenty participants (faculty and administration) effected the infusion. This represented 100% participation of faculty teaching courses in which all students at FST eventually enroll.

The instructors saw a natural connection between certain courses and ICC objectives. For these, the distribution occurred quickly. A few objectives were hosted within courses for which more creativity would be required to achieve the merger. Several objectives were distributed across a cluster of electives from which all students must choose.

Some difficulty was encountered because not all class assignments had been finalized for the Spring 1995 semester nor for the following four semesters. Instructors agreed to proceed with accommodating all of the objectives as though they were teaching particular courses in subsequent semesters. These grids would await final distribution as future course assignments become finalized.

The workshop presentation was rated fairly high by the participants using the Adult Education Facilitator Self-Assessment Inventory. On this 24-item inventory, each item was scored on a six-point scale (0 = lowest, 5 = highest). The average score was four. The inventory and the scores are displayed in Appendix M. Further evidence of the model's value is provided with (a) a favorable statement from the president appearing in Appendix N and (b) quantitative evaluation discussed in the next step.

Question 5: Quantitative Evaluation of The ICC Model

The fifth research question asked: Can a curriculum infusion model lead to ICC among students and faculty? To answer this question, eight instruments were evaluated for possible use in a quantitative evaluation of the curriculum infusion model (see Appendix K). Of the eight instruments, only one had strong reliability and validity correlates as well as scales appropriate to the study.

The pretest-posttest evaluation of the ICC infusion model was conducted using the Cross-Cultural Adaptability Inventory (CCAI) (Kelley & Meyers, 1993). A detailed rationale for the use of this instrument is provided in Appendix K). The CCAI yielded scores on four scales: emotional response (ER), flexibility/ openness (FO), perceptual acuity (PAC), and personal autonomy (PA).

Results From Step 11: Quantitative Evaluation

For this evaluation, a primary null hypothesis was tested: The implementation of an infusion model has no significant effect on the development of ICC as measured by the four scales of the CCAI. Subsidiary questions were also formed: (a) Does such implementation affect ICC in both staff (administrative and instructional) and students?, and (b) Do the demographic variables of gender or class standing affect ICC after the treatment period?

Comparisons of the CCAI composite pretest mean ($M = 222$) and posttest mean ($M = 229$) using t-test (paired, two sample for means, one-tailed) indicated that the use of the ICC curriculum infusion model at FST resulted in significant improvement in cross-cultural competency at FST after one semester, t (60) = 2.75, $p < .01$. These results led to the rejection of the primary null hypothesis.

The analysis of the data from the four quantitative scales appears in Table 7. The greatest difference occurred in the ER scale. The posttest mean ($M = 79$) was significantly higher than pretest mean ($M = 76$), t (60) = 2.79, $p < .01$. For PAC, the posttest mean ($M = 47$) showed significant improvement over the pretest mean ($M = 46$), t (60) = 2.06, $p < .05$.

Among demographic variables, the most significant improvement occurred among men, t (33) = 2.86, $p < .01$. Posttest total scores showed a mean of 228 compared to a pretest mean of 219. Significant improvement was noted in ER (t [33] = 3.07, $p < .01$), FO (t [33] = 1.71, $p < .05$), and PAC (t [33] = 1.79, $p < .05$).

The student population showed significant improvement in their CCAI total scores. Their posttest total scores showed a mean of 228 compared to the pretest mean of 221, $t\ (50) = 2.59$, $p < .01$. Significant improvement was noted in ER ($t\ [50] = 2.53$, $p < .01$), FO ($t\ [50] = 1.76$, $p < .05$), and PAC ($t\ [50] = 1.75$, $p < .05$).

Within the student population, freshman showed significant improvement in ER, $t\ (14) = 1.83$, $p < .05$. Juniors showed significant improvement in their total scores, $t\ (11) = 1.81$, $p < .05$, and on the FO scale, $t\ (11) = 1.92$, $p < .05$.

No significant difference ($p < .05$) was noted among women, staff, or seniors. In contrast, a significant difference was present with men, male students, freshmen, and seniors.

Table 7

CCAI Data for Pretests and Posttests

Scales for		Pretest		Posttest		Difference	
Each Group	n	M	SD	M	SD	t	p
Composite (total)	61	222	22	229	25	2.75	.00**
ER		76	10	79	11	2.79	.00**
FO		67	9	68	10	1.54	.06
PAC		46	6	47	6	2.06	.02*
PA		34	4	34	4	1.14	.13
Men (total)	34	219	22	228	27	2.86	.00**
ER		75	10	79	11	3.07	.00**
FO		65	9	67	10	1.71	.05*
PAC		45	6	46	7	1.79	.04*
PA		34	3	35	4	1.33	.10
Women (total)	27	227	23	230	23	0.87	.20
ER		77	10	78	12	0.76	.23
FO		69	10	70	9	0.28	.39
PAC		47	5	48	5	1.11	.14
PA		34	4	34	4	0.26	.40
Students (total)	51	221	22	228	25	2.59	.01**
ER		75	10	78	11	2.53	.01**
FO		67	10	68	10	1.76	.04*
PAC		46	6	47	6	1.75	.04*
PA		34	4	34	4	1.10	.14

(table continues)

Scales for		Pretest		Posttest		Difference	
Each Group	n	M	SD	M	SD	t	p
Staff (total)	10	228	24	232	26	0.93	.19
ER		78	11	80	13	1.24	.12
FO		70	9	70	10	0.15	.44
PAC		46	7	47	8	1.63	.07
PA		34	2	34	3	0.26	.40
Freshmen (total)	15	223	27	228	30	1.32	.10
ER		73	12	78	15	1.83	.04*
FO		67	12	68	11	0.54	.30
PAC		48	6	48	5	0.07	.47
PA		34	3	34	3	0.16	.44
Juniors (total)	12	223	19	233	26	1.81	.05*
ER		76	8	79	11	1.25	.12
FO		69	10	72	9	1.92	.04*
PAC		45	4	47	6	1.21	.13
PA		33	5	35	4	1.01	.17
Seniors (total)	24	220	21	225	21	1.41	.09
ER		76	9	79	8	1.27	.11
FO		65	8	66	9	1.02	.16
PAC		45	6	46	7	1.54	.07
PA		34	4	34	4	0.53	.30

Note. ER = emotional response; FO = flexibility/openness; PAC = perceptual acuity; PA = personal autonomy.

*$p < .05$. **$p < .01$.

A comparison of the FST population with the CCAI standardized population (Kelley and Meyers, 1991; N = 653) is displayed in Table 8. No significant difference was noted in the composite mean scores between the groups for the pretest or the posttest.

On the ER scale, the FST pretest mean (M = 76) was significantly lower than the standard population (M = 80), t (712) = 3.52, $p < .01$. This significance disappeared after the treatment. The PA posttest scores showed that the FST group (M = 34) was significantly higher in PA, t (712) = 2.82, $p < .01$. In summary, the effects of the model appear to have effected a significant difference in two scales, ER and PA, when compared with the CCAI standard population.

Table 8

CCAI Data for Standard Population In Comparison to FST Pretest and Posttest

Scales	M	SD	t	p
Data of Standard Pop. (N = 653)				
Composite	226	19.6	--	--
ER	80	8.3	--	--
FO	67	7.8	--	--
PAC	46	5.0	--	--
PA	33	3.8	--	--
Pretest Data Compared to Stand. Pop. (N = 61)				
Composite	222	22.3	1.33	0.18
ER	76	9.9	3.52	0.00**
FO	67	9.4	0.14	0.89
PAC	46	6.0	2.98	0.41
PA	34	3.7	1.64	0.10
Posttest Data Compared to Stand. Pop. (N = 60)				
Composite	229	24.8	0.10	0.32
ER	79	11.4	0.70	0.48
FO	68	9.7	1.45	0.15
PAC	47	6.3	0.78	0.44
PA	34	3.9	2.82	0.00**

Note. -- = not applicable. ER = emotional response; FO = flexibility openness; PAC = perceptual acuity; PA = personal autonomy.

*$p < .05$. **$p < .01$.

The results of the CCAI posttest scores demonstrate that the model is associated with higher levels of cross-cultural adaptability among FST students when compared to pretest scores and the standard population. These scores disproved the primary null hypothesis. The subsidiary null hypotheses were disproved for the demographic variables of student and gender. This determination treats the fifth research question as to whether or not such a model can lead to ICC among students and staff. It appears that ICC can be improved among seminarians based on measurements taken after one-sixth of the total program length at FST.

Chapter 5

DISCUSSION, CONCLUSIONS, IMPLICATIONS, AND RECOMMENDATIONS

Discussion

Societal trends are leading to an ever-increasing number of cultural crossovers. Consequently, institutions of ministerial training are recognizing their responsibility for fostering intercultural competency (ICC) as a program outcome. Developing cultural-general skills for seminarians would enhance their effectiveness as ministers of the Gospel.

Implementing an ICC program, however, is a complex undertaking. No such program was in place at Faith School of Theology (FST). A curriculum infusion model leading to ICC was the challenge treated in this study.

This section contains discussion about (a) existing models used to facilitate ICC, (b) the foundational assumptions behind those models, (c) a taxonomic order of such models, (d) an ICC curriculum infusion model developed for FST, and (e) the evaluation of the model. These areas were studied through 11 procedural steps. The discussion, therefore, is organized around these procedures.

Discussion of Step 1: The Literature Review

The literature introduced the theoretical and research foundations in the areas of (a) adaptability, (b) communication, (c) trait theory, (d) the need for ICC, (e) an overview of models, (f) criteria for effective models, (g) the role of seminaries in fostering ICC, and (h) insight into curriculum infusion theory. The combination of data from these sources explained the issues and helped in decision making during the development, implementation, and evaluation of an ICC curriculum infusion model.

ICC Theories and Strategies

It was difficult to establish a clear theory base for ICC. The literature recognizes this difficulty in two ways. First, there is an extremely wide band of theories used among interculturalists (e.g., trait, communicative, developmental). Second, almost all interculturalists support the present study in which it was found that a uniform theory for ICC is elusive at its present stage of development. Merriam (1993) believes that this is not a deficiency to be corrected as much as it is a reflection of the complexity behind adult learning. Merriam further suggests that the doors remain open to such a wide range of theories until the research base is strong enough to provide clearer direction.

In this study, a rough mosaic of a theory base for ICC did evolve. The literature displayed cognitive learning theory as the most prominent theoretical platform. As other theories vie for an explanation behind the processes behind ICC, it is not clear which one may be the front runner in the future. Much of the discussion depends upon operational definitions which are not uniform across the literature. Cognitive learning theory itself has several different branches each of which provides various explanations of ICC. When viewed in a broad sense, however, cognitive theory is the most important theoretical platform on which the model and the entire project rested.

Intercultural competency clearly begins with intrapersonal growth developed over time. The most general components involve the ability to adapt to new situations, interact with people different from oneself, tolerate ambiguity, and maintain a sense of self in new or different surroundings (Kelley & Meyers, 1993). Strategies for achieving these skills vary. As in the case of the present study, practitioners interested in ICC must rely on a wide base of assumptions in order to develop an ICC program.

Insights From Multiple Disciplines

The study confirmed Harman and Briggs (1991) findings about the importance of social disciplines to the field of intercultural competency. It is metatheoretical, metadimensional, and metadiscplined (Hall & Hall, 1989; Harman & Briggs, 1991). Harman and Briggs identified anthropology as having the greatest contribution whereas, in the present study, each discipline had nearly equal impact on the direction of the model.

As a methodological step, gathering insights from multiple disciplines provided input for the grounded theory technique that was used during model construction (Step 6). It also provided a systematic way for a very wide range of ICC objectives to surface.

Finding the ideas for conducting an ICC program along with the rationale, criteria, and implementation required an excursion into these other fields. The excursion was fruitful but hardly comprehensive. Although highlights were found, it cannot be claimed that all of the possible contributions to ICC from among these social sciences were obtained.

Discussion of Step 2: Analysis and Classification of ICC Models

The major components of the models were delineated along with an application, the manner of validation, and the assumptions underlying each model. A classification scheme was based upon the relationships apparent from the analysis. This resulted in a four-quadrant scheme which assisted the president and educational consultant in discussing the various approaches to ICC in light of the needs at FST. These orientations were important during the preconstruction phase of the model development.

After the models were plotted to the four categories, it appeared that the models were fairly evenly distributed among the quadrants. The classification scheme, therefore, appeared parallel in terms of the way it accommodated extant ICC models.

The analysis and classification confirmed S. J. Johnson's (1992) conclusion that although ICC programs can be organized by themes, there does not seem to be an absolute way of achieving it. In this study, classification and analysis was not conducted to attach values to the programs (one better than another), but to organize models around those themes found among the programs. The themes in the present analysis were broadly organized into four divisions which were also noticed by Payne and Mobley (1993). Organizing approaches to ICC into a classification scheme brought some temporary order to what is otherwise a chaotic enterprise (Beamer, 1992).

The classification is a tool which academic officers can use to gain a perspective on the types of models available. The classification does not explain the integrity of the models nor the integrity of the four quadrants. Validation of the classification might include such measures as asking each author of the model (or a panel of interculturalists) to agree or disagree with the manner in which it was classified.

Discussion of Step 3 and Step 4:

The External Input

The input from the panel of interculturalists was rather uniform. The challenge of infusion was treated with a model partly derived from this input. When the model was later returned to the panel for critical review, most components were met with approval. Where divergence in the input did occur, it seemed to be more logistical than conceptual. The conceptual input was very valuable in constructing the processes of the model. The input of a more logistical nature helped in the implementation step.

The interactionist technique recommended by Silverman (1985) and Bogdan and Biklen (1992) worked very well in the initial gathering of external input during the first interaction. The discussion almost always stayed on target (i.e., how can ICC be infused into a seminary curriculum?). Some digression did occur, for example, by Beerline who wanted to establish the reasons for promoting diversity. Beerline was a sociologist, not an educator; this may explain the reason for his digression. Such digression is expected when gathering data through interactionist technique.

It is not clear what professions should be represented in a study of this kind. A sociologist and psychologist were installed because it was thought that these sciences would strengthen the study. If a curriculum specialist was added to the panel, the pool of expert opinion may have been strengthened even further because a curriculum matter was under study.

Discussion of Step 5:

The Internal Input

The input was not necessarily compromised by the digression encountered during the Delphi procedure. Input was eventually gathered after understanding the conditions which Ornstein and Hunkins (1993) explain must exist for Delphi procedures to work effectively. The validity of Delphi versus other group approaches is the subject of ongoing sociological research.

When the rating form was used, it became clear that the internal participants were willing to receive the most common ICC objectives into their courses. The model was then built around processes needed to assure that the courses were systematically infused with appropriate ICC objectives.

Soliciting and evaluating internal input was not only a research procedure, it was also scheduled by the model. The first steps of the model required that vision among participants be determined. This was achieved at the proposal stage of this study in the form of testimonials and other anecdotal documentation. With the completion of Step 5, however, more objective understanding of the faculty sentiments toward ICC were determined.

The results of the rating form impacted the eventual ICC curriculum by establishing (a) the willingness of faculty to actually host ICC objectives within their courses, and (b) a chance to include or omit any objectives based on faculty input. With the favorable input from the participants, the model was ready for an initial design along with optimism that the ICC program would work at FST.

Discussion of Step 6: The ICC Infusion Model

The model was the focus of this Major Applied Research Project. Through the model, a set of concrete steps lead to the infusion of an ICC program across the three-year seminary curriculum at FST. The model was a unique contribution to adult education and is specifically intended as a tool through which a seminary may accommodate an ICC program within an existing curriculum.

Components

The 7 steps of the model were further broken down into 19 components. These all potentially affected the entire institution from the governing board down to the students. Few of the ICC models studied seemed as comprehensive as the one developed in this study.

Each component was carefully explicated in terms of a brief descriptive statement, rationale, support, and validation process. This allowed the external committee and the FST faculty and administration to evaluate each model component. The explication provided depth of detail so that the component could be more carefully considered and discussed. This explication was also helpful when multiple drafts of the model were being revised.

Admittedly, a good model should not need such explication. According to the very criteria used in this study, a model should be quickly and readily understood by the intended audience. The explication was provided, however, because this model was under formation and it was felt that such explication could help expose possible strengths and weaknesses at the draft level. A biangular evaluation might involve presenting the model to yet another seminary without any explication.

The model contains four important domains: cognitive, affective, behavioral, and organizational. The first three are standard within education although they are sometimes described with various terminologies. The fourth domain reflects the recognition that institutions function as organisms and exhibit behavior, growth, and learning. This dynamic apparently has significant impact upon individuals and was therefore provided for in the model.

Support and Validation

Each component of the model was supported from the literature. This support was used in conjunction with input from the other procedural steps. The entire process was based on the grounded theory approach. While the model itself was original, the subcomponents and underlying issues which brought those components together were largely determined by existing forces, theories, findings, problems, and goals.

Each component was validated with at least one or more techniques: (a) comparison with extant models, (b) linkage to theories emanating from other social disciplines, (c) review by internal participants, (d) review by external committee, and (e) implementation. These validation methods primarily constituted content validity which means that the component is appropriate to developing ICC in the manner described and that it is accurate in terms of substance and presentation.

The actual implementation was important for face validity which means that the component appears to be useful and attractive to its target audience. Of the 19 model components, 12 were validated by 2 or more techniques. This means that the infusion model was subject to a vigorous validation process.

Characteristics

An essential characteristic of this model is that it is a prefield model. It does not directly provide the means by which seminarians are going to become immersed in actual cross-cultural experience. Some interculturalists insist that the only way to become interculturally competent is with immersion in an intercultural experience. Learning ICC in a classroom, they claim, is like taking swimming lessons in a classroom without getting in the water. The informed assumption behind the model of this study, however, is that such academic training does have merit and that without it, FST program objectives may be compromised.

Another important distinction concerns its purpose. This is an applied model which is often contrasted with a theoretical model. The former is designed to show program operations whereas the latter displays a theory or theoretical relationships.

The ICC model does not supplant but rather supplements existing curricula. It is a template to lay over existing processes and curricula. The model is facilitative rather than prescriptive.

The model features collaboration as responsibility is mostly shifted to the teachers. The faculty are central to the infusion, not the academic officers.

The model features flexibility. The objectives may be controlled in order to conform to the fluctuating needs of the students and the institution. This is in contrast to many ICC models which do not allow for program adjustments. Such models are instructional models rather than curriculum models.

Much of the input suggested that faculty and administrators must be thoroughly experienced in cross-cultural contact. This was difficult to handle in the model because the model was intended to treat curriculum and program matters by way of infusion; it was not a model for professional development. Faculty development was accommodated in the early stages of the model and in the workshop process. However, no detailed provision for professional development was drawn into the model in order to avoid the temptation to digress from the central intent of the study: development of a curriculum infusion model.

Discussion of Step 7: The Selected ICC Objectives

The list of ICC objectives agreed upon by both the external panel of interculturalists and FST staff resembled those found in other studies (Chen, 1990; Hammer, 1989; Kelley & Meyers, 1993). The objectives tend to be rather broad and attractive in nature. For example, few would argue that awareness of one's own strengths and weaknesses in terms of ICC (the first objective of Table 3) would be a desirable characteristic among seminary graduates. This may explain the uneventful statistical results in which there was no serious divergence in the way objectives were rated. Assuring that these lofty objectives become reality was at the heart of this study. It was no less important, however, to process the input from the rating form. With the lack of a uniform definition of ICC, this process helped to clarify that which was being implemented through the processes the model.

These objectives tend not to be precisely stated behavioral objectives. Instead, they are general objectives for which teachers or institutions can develop and refine learning activities and expected outcomes with the aid of other processes in the model.

Discussion of Step 8 and Step 9: Revision and Final Review of Model

The revised model was shown along with tools and indicators. Although these were not actual components, this inclusion provided a useful supplement to aid in the implementation of various levels of the model.

The design and use of a model at FST followed the technical-scientific approach which meant that a rational and strategic process was used to assure that certain goals (in this case, infusion of ICC objectives) are systematically achieved (Ornstien & Hunkins, 1993). It is also described as an educational change model. These orientations seem to conserve Tyler's (1949) classical approach for treating educational goals. The model, therefore, was returned to the external panel and internal participants for multiple inspection in terms of the model's fitness for achieving its stated aim.

The review by the external panel of expert interculturalists was extremely valuable. This process affected both the way the model was redesigned and the manner in which it was implemented. Ultimately, the academic officers at FST made the final ruling as to how the model should appear. They carefully considered all comments from the experts and appreciated their input. Without the eventual satisfaction of the internal participants, implementation would not have been possible and the study would have been terminated.

Several variations of the model could be considered as worthy as the one submitted to FST. For example, the three sets of objectives (awareness, knowledge, skills) could be integrated across all three years of the curriculum. The sequential approach, however, was opted for because (a) the precedence in other models and (b) the sheer simplicity required for an otherwise complex undertaking. Pedersen (1988) supports this approach with a stage-theory of multicultural awareness but acknowledges that the three dimensions can be presented horizontally or vertically. Many alternatives in how the model could be shaped were carefully considered in a similar manner.

Discussion of Step 10: Implementing the Model

The role of the educational consultant and the workshop were critical to implementation. This supports a strong theme in the literature that ICC programs do not proceed without proactive and calculated measures.

Implementing ICC with a workshop supported Brislin's and Yoshida's (1994) observation that workshops or seminars are a legitimate way to "introduce people to the importance of culture, to cultural differences, and to the inevitable stresses that occur as people attempt to adjust to a different culture" (p. 3). The internal participants were convinced that ICC, as a program outcome, should be heartily fostered at FST. This momentum contributed to the success of implementation.

The ICC objectives selected for infusion into content courses at FST may be viewed by some as too general. The lineup of intercultural competency objectives, however, is treated at two distinct levels within the model. The more general objectives are processed by each instructor who then develops, within the context of the host course, specific expectations and activities for that objective.

At the close of the workshop, an ICC model had been implemented at FST. Accordingly, 27 ICC objectives were hosted within courses in which all students would eventually enroll. These objectives underwent further structuring and refinement by the individual instructors who agreed to accommodate them within their courses. Five objectives were handled through extra-curricular processes. It was expected that if all of these objectives were achieved, ICC would appear in increased measure among both students and staff. This determination depended upon the results from Step 11, evaluation.

Discussion of Step 11:
The Evaluation

Several issues must be dealt with when evaluating the outcomes of ICC. First, what constitutes competency has to be established if evaluation is to occur (Carnevale & Carnevale, 1994). Then, ICC does not easily conform to evaluation techniques that are borrowed from the natural sciences by social scientists. An overemphasis on exit competencies, beta-testing and similar techniques may not accurately reflect developmental learning processes.

Imahori and Lanigan (1989) explain that "competence cannot be measured in a vacuum" (p. 273) and say that real measurement can best be achieved by observing the interactant in a cross-cultural event. Evidence arising from the extensive quantitative component of this study should eventually be considered in concert with other indicators. Such indicators would include those used in the proposal of this study (e.g., testimonial data, minutes of meetings, input from stakeholders, president's files).

The Cross-Cultural Adaptability Inventory (CCAI) did return statistics of difference in 40 computations.

These computations included composite scores and scores for four scales. Each of these areas was computed for the population as a whole and three demographic factors. As with most models found in the literature, the claim can be made that the ICC curriculum infusion model does result in growth toward ICC.

In the 14 areas where significant difference was found, 4 areas represented only a one-point difference between pretest and posttest scores (composite PAC, men's PAC, students' FO and PAC). While statistically significant, these four areas would have no practical value. A program would hardly be changed if the expense and effort resulted in only a one-point gain. The decision to proceed with the program should be based on the other 10 significant differences that have more legitimate value.

Because ICC seems to be a developmental phenomenon, the fact that significant growth did not occur for some demographic variables may be attributable to such factors as the difference in which people mature. For example, women did not appear to make the significant changes that occurred among men.

It may be, however, that after women are exposed to more semesters of ICC objectives, they too may begin showing significant change.

Conclusions

The central challenge of this study was to develop, implement, and evaluate an ICC curriculum infusion model for FST. Using development methodology, two broad conclusions were reached. First, at least seven broad steps are necessary to assure an infusion of ICC objectives across a three-year seminary curriculum. Second, ICC can be significantly improved when all seven steps are vigorously implemented. Details of these and other conclusions are organized around each research question.

The first research question explored the various models in current practice which lead to ICC. Seven conclusions were reached:

1. Intercultural competency generally refers to character expectations that are required for establishing and maintaining a positive relationship with a person of another culture. Developing ICC entails several sets of intrapersonal and interpersonal skills. The most important seem to be adaptation

skills, interaction skills, flexibility skills, and internal integrity skills.

2. ICC cannot be understood nor can a sound program be developed without a respect for the social sciences. These disciplines can export vital contributions to the principles and practices of ICC program planning. The list of disciplines is not static nor will it be the same for every ICC program. The ICC field will likely continue to rely upon theories and conclusions from among other disciplines.

3. ICC models and programs vary widely in approaches. However, four learning domains seem to describe the objectives which best reflect this field: cognitive, behavioral, affective, and organizational. The fourth domain is rather new to education. Evidence is mounting, however, that the organizational domain should be accommodated when planning programs for adult learners.

4. ICC is a developmental process and not easily reduced to a set of discreet skills isolated to a dedicated course. This approach to education has questionable propriety for ICC goals. Rather, ICC needs to systematically pervade the entire institution

and touch the lives of students, both in and out of the classroom, throughout their seminary career.

5. Broad ICC objectives are available in the literature. Strategies for achieving them and criteria for evaluation are rare but increasingly under research.

6. The underlying dynamics of cross-cultural relationships are extremely complex. Interculturalists explain these processes and improvement strategies quite differently.

7. Political and economic factors are often the reasons for launching an ICC program in business, industry, and government. Other rationale, however, are rising in visibility. For example, the need for global citizenship skills are already reaching the agenda of curriculum committees in institutions of higher education. As the ICC field matures, it is likely that such objectives will come under increasing attention at educational institutions.

The second research question explored the foundational assumptions behind ICC models and the issue of validation. Three conclusions were reached:

1. Because ICC is a young field, assumptions are needed to launch a program. Such assumptions will be unique to each program and will encompass a variety of questions such as the nature of adult learning, the nature of cross-cultural communication, and the locus of responsibility for fostering ICC. These assumptions are likely to be formulated into hypotheses in terms of ICC and tested by researchers.

2. ICC is a relatively new construct and is not well developed. Scientific validation is rare among ICC models reported in the literature. Most validation is achieved through some sense of success established over time by the users of the model.

3. It may be difficult to validate ICC by techniques which are often borrowed from the natural sciences. Because of the developmental nature of ICC, case-study and other qualitative research techniques should be seriously considered when evaluating the effectiveness of an ICC program.

The third research question revolved around a classification for the existing models. It further asked about how FST may be served by such a scheme. Three conclusions were reached:

1. Two prominent scales can be applied when organizing extant ICC models. These are developmental versus practical and broad focus versus narrow focus. When arranged perpendicularly, the four quadrants provide a way to organize current models and to establish some guides when developing new ones.

2. A classification of ICC models can help in decision making by academic officers as the models and model components are more easily understood.

3. A model from Quadrant II would best serve FST's ICC program. This means that multiple domains are served and the program approaches ICC from a developmental perspective. Within that quadrant, the model most appropriate is outside the dotted diamond of Figure 1. Such a designation means that the appropriate model is on the more extreme end of these two spectra.

The fourth research question dealt directly with the construction of an ICC curriculum infusion model and its implementation. Four conclusions were reached:

1. An ICC infusion model can be designed and implemented for use among seminarians. Such

a model can have support from both the external community of expert interculturalists and the internal participants.

2. A sound infusion model is characterized by a facilitative approach, flexibility, and assurance of collaboration among faculty and administration.

3. Faculty support for a list of ICC objectives is not difficult to obtain. Tangible measures for proactively infusing these objectives into their courses, however, must be vigorously arranged. A multisession workshop for seminary faculty and administration, using a qualified educational consultant, appears to be sufficient to actually begin the infusion.

4. Systematically infusing ICC objectives across a seminary curriculum is a complex undertaking. Resources and strategies are required including external and internal input, a budget, coalition building, objective inquiry, and a long-term commitment. Leadership is crucial (visioning, planning, acting, communicating). Participants must understand the model and be willing to see its implementation. The model must be owned by the

participants rather than imposed upon them. It must be in accord with the mission statement and other foundational documents.

The fifth research question asked if an infusion model would lead to ICC among students and faculty. This was answered with a quantitative evaluation after implementation. Two conclusions were drawn:

1. Valid and reliable instruments for measuring ICC growth are rare. When compared with all available instruments, the CCAI appears to be a sound instrument for measuring factors identified as important for interaction with people of other cultures.

2. Statistically significant growth toward ICC among seminarians is obtainable with the use of a curriculum infusion model. Apparently, the instructors can provide creative ways to translate broad ICC objectives into actual learning opportunities within their regular courses.

Implications

Steps Preceding Model Construction

Developing ICC is a concern across many sectors of society. Therefore, models need to be sensitive to these variations. Precise classroom strategies and teaching materials need to be adjusted for each setting. Ultimately, a model must foster staff creativity for the infusion approach to work.

Institutions can narrow their search for a model by referring to the scheme displaying the four quadrants. Seminaries will likely resort to Quadrant II. This means that the model should be sufficiently broad (systemic) in focus and should treat ICC from a developmental perspective. Classification schemes will need to be redesigned as the ICC field expands.

When designing or updating ICC models and when establishing objectives, program planners will benefit from broadly reviewing contributions from the social sciences. These sciences are likely to be the source for more insight into ICC in the future.

As an operational construct, ICC is frustrating and elusive at its present stage of development. Although it forms a strong descriptive thread in the literature, the term contains difficulties. If a seminarian does not meet the criteria for competency as described by some ICC model, does this mean that the student is incompetent? How dynamic are cross-cultural skills within an adult? Many issues like these can be raised. However popular, the propriety of competency, as a research descriptor, may be of questionable suitability for the arena of intercultural relationships.

Model Construction, Implementation, and Evaluation

Implications can be drawn directly from the results of the ICC curriculum infusion model. First, the seven-step ICC infusion model can be expected to lead to recognizable change in intercultural skills of seminarians. The steps in such a model should reflect four domains (cognitive, emotional, behavioral, and organizational) which are necessary for ICC as a developmental learning process. Quick fixes are not likely to bring about ICC because of the complex human and organizational processes involved.

As a program outcome, accommodating ICC objectives at FST, using the infusion model, is likely to help seminarians reach their full potential as they learn to live and minister in a diverse society. As a result, several stakeholders including churches and communities should be better served by the graduates. Conversely, ICC is not somehow fostered among seminarians, then FST's most important reason-for-being may be not achieved.

FST must have realistic expectations in terms of students' growth toward ICC. Arbitrary standards of competence and incompetence should not be set by FST. Too little is known about this complex dynamic.

Ultimately, the students must learn how to direct their own long-term growth toward ICC. If such responsibility is identified (with multiple indicators), FST should recognize this as one indication of success with the ICC program.

Recommendations

Recommendations for Implementation

The model was implemented at FST in the fall of 1994. Because it was designed to be a three-year program, it is recommended that the ICC model remain in place until May, 1997. At that time the entire program should undergo summative evaluation.

An ICC coordinator should be designated to coordinate the program. Because it is be important for the faculty to feel in control of the program, it is recommended that this person be selected from among the faculty. Their role would be to utilize the model to keep the ICC program functioning soundly. This would include coordinating resources and strategies.

It is recommended that a strategic plan be proposed by the ICC coordinator which includes (a) a description of how the pool of ICC objectives will be refined, (b) some assurance of a regular professional development program, (c) a budget policy showing the allocation of resources to the ICC program, and (d) a method of monitoring the progress of the ICC program.

It is recommended that the composite scores derived from the Cross-Cultural Adaptability Profile (Step 10 of this study) be gathered each year. The data should be used by the coordinator in conducting annual action planning in concert with the workshops. The data from these profiles should be preserved from year to year so that any trends may be recognized.

Nonstatistical evaluation techniques are also encouraged. These would include such methods as focus groups from among graduates and other stakeholders. Feedback received by the president should be provided to other administrators and faculty.

It is recommended that ICC be clearly and accurately described as a program outcome in FST's published materials. These include governing documents and promotional materials. This will require further interaction from the Board of Directors which must approve many of these documents. An ICC program, as with all program changes and innovations, needs to be carefully contextualized within the institution.

It is recommended that the ICC objectives be subject to review by the curriculum review committee and placed on their agenda at regular intervals. The ICC coordinator should install some procedures to assure that broad ICC objectives and strategies are updated as research findings appear in the literature.

A repository of activities, ideas, and assignments, resulting from the infusion process, should be established. Such an exchange would let the faculty share various ways of creatively accomplishing the infusion.

The annual workshops should continue in order to provide (a) professional development opportunities, (b) a chance to evaluate existing and new ICC objectives, (c) a redistribution of ICC objectives in ways which may be more advantageous, and (d) a sharing of ideas and challenges about successfully merging ICC objectives into existing courses. This workshop should continue to be held in the spring so that faculty have a chance to prepare for hosting the ICC objectives in their fall courses.

It is recommended that the president supplement the model with other programs which assure actual cross-cultural experience among FST staff. Professors and students should be recruited from among other cultures or countries. FST already has satellite schools in various areas of the world but exchange programs have not been implemented. Such an exchange would also support the earlier steps in the model in which evidence of administrative support is determined.

Recommendations for Dissemination

A copy of this report should be submitted to several interculturalists and educational consultants. These include National Computer Systems, Inc.; Edu-Excellence Consultants; International Society for Intercultural Education Training and Research; Cross-Cultural Communications, Inc.; Division of Christian Higher Education and the Division of Foreign Missions of the General Council of the Assemblies of God; and Eurasia Educational Services.

The report is to be listed in the Cross-Cultural Adaptability Research Network, (Cross-Cultural Communications, Inc., La Jolla, California). This permits the study to be compared with similar research.

The ICC infusion model is available to the body of adult education literature. It is to be submitted to several repositories including the Center for the Advancement of Education at Nova Southeastern University, Dissertation Abstracts International, and to the Educational Resources Information Center. The ICC curriculum infusion model will be submitted for publication in professional journals for seminary educators and to research journals covering intercultural issues.

It is recommended that the model be shared with other seminaries with which FST networks. Institutions should be encouraged to alter and adapt new ideas and practices that will enhance the model's effectiveness.

Because the design of the model was based upon external input and not intended to be specific to FST, other seminaries may benefit by instituting the model when ICC is an unmet program objective. A summary description and report of the ICC program should be prepared for visitors and professionals who are known to regularly inquire about innovations at the seminary.

The improvement in practice, as anticipated with the model, specifically relates to effectiveness of the curriculum infusion approach in contrast to the additive approach. The former recognizes the long-term developmental character of ICC.

Recommendations for Further Research

It is imperative that operational definitions and constructs for ICC be based on empirical studies. Such research would ultimately lead to a list cross-cultural objectives which could be viewed with more confidence by the academic community. Following these gains, uniform criteria are desperately needed for the construction and application of ICC models.

The classification scheme developed with Step 2 of this study needs to be validated in three ways. First, the quadrants and subquadrants should be reevaluated for validity in terms of organizing ICC models. The repertoire of models then needs to be updated as the body of literature grows. Finally, the judgment needed to assign models to various categories should have more input than was afforded with this study. Such judgment could be obtained through contact with the author of each model together with input from a panel of interculturalists. A sound classification scheme would help the ICC issues to be more apparent and the selection of a model would become easier.

It is recommended that the organizational domain be studied for its true effects on ICC. Care should be taken to differentiate between its effect upon adult learners and preadult learners. Presently, both learners share three domains conventional in education. It may be that this fourth domain has more effect upon one group than another. The place of the organizational domain in learning should be better understood through further research.

Thorough monitoring of ICC programs at other seminaries should be conducted. In all educational pursuits, the enduring question revolves around transference. Will students demonstrate their skills long after they exit the program? Triangular evaluation would reveal answers to this question and it is recommended that such study be undertaken.

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Appendixes

Appendix A

Summary and Classification of Extant Intercultural Competency Training Models

AUTHOR, DATE, MODEL	*FOCUS C	B	E	O	SAMPLE APPLCTN	MAJOR PARTS	HOW VALIDATED	FOUNDATIONAL ASSUMPTION(S)	QUAD
Walton, S. J. (1990) Stress Management Training			x		Pre-field preparation for international executives	• Identify stress factors • Impact of these factors • Controlling stress • Develop stress control skills	Model built strictly on literature review.	Experiential methodology can be a form of stress inoculation intercultural competency.	I
Kelley & Meyers (1993) Cross-Cultural Adaptability Inventory			x		[many applications cited; no one is prominent]	• Flexibility/openness • Perceptual Acuity • Personal Autonomy • Emotional Resilience	Validity studies cited in manual	Cultural adjustment consists of universal responses regardless of the cultural background of the person or the characteristics of the target culture.	I
Baker, G. C. (1994) A Curriculum Model	x				For developing a intercultural competency across primary to secondary levels	• Individual differences • Family variation • Community and state • Ethnic/racial minorities • Religion and sex minorities	A model in wide use (particularly NY and MI)	ICC is a long-term developmental process that should be integrated throughout all years of school.	I
Jackson, B. 1988 Dynamics of Multicultural Teaching and Learning	x		x		Preparing college teachers to promote classes where diversity is prized	• Student learns oneself • Instructors learn themselves • Develop a curriculum of inclusion Develop good teaching methods	Marchesani, etal.(1992), thoroughly reviewed & compared to other findings.	Faculty unwittingly utilize and transmit the culture in which they were socialized--unless re-examination succeeds.	I
Taylor, E. W. (1993) Transformative Learning Process	x	x			Americans living overseas	• Setting the stage • Cultural disequilibrium • Cognitive orientations • Behavioral learning strategies • Evolving intercultural identity	Phenomenological research design with 12 people who were thought to be IC	becoming IC can be explained by transformational learning theory	I

(table continues)

AUTHOR, DATE, MODEL	*FOCUS				SAMPLE APPLCTN	MAJOR PARTS	HOW VALIDATED	FOUNDATIONAL ASSUMPTION(S)	QUAD
	C	B	E	O					
Bennet (1986) Intercultural Sensitivity			x			• Ethnocentric denial of difference • Defense against difference • Minimization of difference • Acceptance of differences • Adaptation to differences • Integration of differences		IC can be understood through a phenomenological model of developmental processes	I
Beamer (1992) The Intercultural Learning Model		x	x		Trainers and educators who develop intercultural communication courses	• Acknowledge diversity • Organizing stereotypes • Challenging stereotypes • Analyzing communication • Generating right messages	[Theoretical model only]	culture is learnable, cultural bias always exists, culture governs communication	I
Described by Cushner (1989). Culture-General Assimilator	x	x	x		Anyone who wants to prepare for a cultural crossover	• Engage emotions • Supply knowledge-base • Examine cultural differences	Controlled study using the Culture Shock Adjustment Inventory and the Means-End Problem Solving Test	Critical incidents techniques can lead to generalized improvement in intercultural competency.	II
Kim, Y. I. (1993) Cross-Cultural Energy	x	x	x		Theological Education	• Knowledge • Awareness • Experience	Presbyterian seminaries	The three strands form a triangle. If all are in place, then sufficient energy emerges for cross cultural effectiveness.	II
Ricard, V. (1993) A Framework for Growth	x	x	x		USA/USA encounters when base cultures differ	• Understanding yourself • Inventory of skills • A future of on-going learning	This model was implemented throughout Ricard's high profile practice as an HRD and AE consultant	ICC should be person-centered rather than culture-specific; it is a LT process; self-directed learning is an essential approach	II
Lynch, J. (1991) (unnamed)	x	x	x	x	For developing citizenship among participants in education	• Symbiotic connection between: • Local, national, & interntl • Social, cultural, envirnmt, econ • Human rights & social respbltis	Follows underlying principles of the Intnl Convntn of the Rights of the Child, UN Gen Assby, 1990	Education should provide both emancipation and skills for conflict resolution	II

(table continues)

AUTHOR, DATE, MODEL	*FOCUS				SAMPLE APPLCTN	MAJOR PARTS	HOW VALIDATED	FOUNDATIONAL ASSUMPTION(S)	QUAD
	C	B	E	O					
Pierce, G. (1993) Critical Thinking Model	x	x	x		Workplace education	• Aligning process & practice • Modeling critical thinking • Dialog & exploration • Discovering self & others • Critical self-reflection • Building skills & knowledge	[not validated]	cultural competence has 6 stages: from destruction to valuing	II
Brislin, Landis, & Brandt (1983) Intercultural Behavior	x	x	x		Preparing sojourners for specific cultures	• Experiences with target culture • Role & norm differences • Anxiety • Goals of IC training • World views • Self-image		Intercultural behavior arises from as the result of a developmental process	II
Gudykunst (1993) Anxiety Uncertainty Management Perspective	x	x	x		Theory development based on axioms	• Superficial factors • Basic factors (2) • Moderating process • Outcome	[Theoretical model only under current analysis and study]	IC is based on ability to manage anxiety & uncertainty	II
Ting-Toomey, (1993) Identity Negotiation	x	x	x		A working theory under study	• Interactive images • Interactive motivations • Communicative resourcefulness • Process and outcomes	[Theoretical model only under current analysis and study]	IC is based a smooth process of identity confirmation & enhancement.	II
Stephan, C. W. & Stephan, W. G. (1992)			x		College students preparing for a stay in Morocco.	• Pre-field reduction of ethnocentrism • Opportunity for non-threatening insight • Analyze cultural differences	Research design using 84 college students and instrumentation.	There are several critical variables to intercultural anxiety; these must be attended to if intercultural contact is to be effective	III

(table continues)

AUTHOR, DATE, MODEL	*FOCUS C	B	E	O	SAMPLE APPLCTN	MAJOR PARTS	HOW VALIDATED	FOUNDATIONAL ASSUMPTION(S)	QUAD
Adams, M. & Marchesani, L. (1992) Social Diversity in Education	x	x			An undergraduate core course	• Become aware of self & others • Establish knowledge base • Critical analysis • Application • intervention	theory-based; field-tested at Univ of Mass.	students need to perceive the dynamics of social inequities	III
Shilling, M. (1993) Avoiding expatriate culture shock				x	Corporations which want to send personnel into another culture	• Relational skills & abilities • Know about target country • Know about one's role in country • Define recruitment criteria	Cross-sectional inquiry into HRD practices.	HRD Professionals can take steps within the organization so failure-rate is reduced	III
Galagan, (1993) Developing Diversity in Organizations (An action process)				x	Valuing diversity within the workforce	• Discover problems • Strengthen management commitment • Balance strategies • Demand results; revisit goals • Maintain momentum	Level 4 evaluation in multiple organizations	Lack of diversity training creates huge costs; an interculturally competent workforce evolves from more primitive stages.	III
Locke & Parker (1991) Cross-Cultural Awareness Continuum	x		x		Providing Career Education to the culturally diverse	• Self awareness • Aware of own culture • Aware of racism, sexism, poverty • Aware of individual differences • Aware of other culture(s) • Aware of diversity	(uncertain)	Cultures can be understood by the "world view" approach.	III
Lobel, (1990) Global Leadership Program		x	x		Training participants for interpersonal effectiveness in the global setting	• Act upon a common objective • Build a unique team identity • Expose team to risk • Reflection & feedback	University of Michigan; teams preparing for experience in Brazil	Training programs should draw on team building applied to intercultural interactions	III

(table continues)

AUTHOR, DATE, MODEL	*FOCUS				SAMPLE APPLCTN	MAJOR PARTS	HOW VALIDATED	FOUNDATIONAL ASSUMPTION(S)	QUAD
	C	B	E	O					
Hardiman (1982) White Identity Development Model	x		x		Developing multicultural competency in white clinical counselors	• Lack of social awareness • Acceptance • Resistance • Redefinition • Internalization		IC is based on understanding the complexity of racial identity in terms of both the majority and minority.	III
Helms (1984) White Racial Consciousness Development Model	x		x		Developing multicultural competency in white clinical counselors	• Contact • Disintegration • Reintegration • Pseudo-independence • Autonomy		IC is based on understanding the complexity of racial identity in terms of both the majority and minority.	III
Ponterotto, (1988) Racial Consciousness Development Model	x		x		Developing multicultural competency in white clinical counselors	• Preexposure • Exposure • Zealot • Defensive • Integration		IC is based on understanding the complexity of racial identity in terms of both the majority and minority.	III
Sabnani, Ponterotto, & Borodovsky (1991) White Racial Identity Development (Stage Model)	x		x		Developing multicultural competency in white clinical counselors	• Preexposure • Conflict • Prominority/antiracism • Retreat into white culture • Redefinition and integration		IC is based on understanding the complexity of racial identity in terms of both the majority and minority.	III
Brislin & Yoshida (1994). Modules for Cross-Cultural Training Programs	x	x	x		Intercultural communication training for health care workers.	• Self assessment • Case study or critical incident • Skill concepts (specific) • Exercises • Homework	A model widely used across every profession; modules are edited and published by SAGE.	People want to enjoy their intercultural events and build good relations; such challenging events leads to self-insight and enrichment.	IV

(table continues)

AUTHOR, DATE, MODEL	*FOCUS				SAMPLE APPLCTN	MAJOR PARTS	HOW VALIDATED	FOUNDATIONAL ASSUMPTION(S)	QUAD
	C	B	E	O					
Seelye, H. N. (1993). Intercultural communication Skills	x	x	x		Teaching diversity skills in a classroom	• Cultivate curiosity/empathy • Recognize important variables • Discovering perceptions • Discovering context • Discovering ways of need resolution • Acquiring research skills	Several revisions, widely used by scholarly community;	Special skills are required for communication between people of differing world views	IV
Albert, R.D. (1983). Intercultural Sensitizer	x	x	x		Training clinical counselors for Cross-Cultural counseling	• Representative events • Evaluation of component parts • Prescription and comparison of alternative responses	A tool approved by the American Psychological Association; well reviewed in the literature	IC requires culture-specific experience; can obtain through critical incident technique	IV
Walsh (1993) Iceberg Model	x	x	x		American business people working among Europeans	• Appreciate regional politics • Language learning • Adjust to business day-length • Ask questions re current events	Integrity of Moran, Stahl, & Boyer International	Culture cannot be understood until the non-visible forces that drive it are examined	IV
Keys, Wells, & Edge (1993) The Multinational Management Game	x	x	x	x	Training managers for intercultural competency skills	• Simulated business training environment containing a total enterprise	Case histories in multiple countries and cultures	Situational learning can lead to intercultural competency	IV
Myers (1990) The Three Interlocking Steps	x		x	x	Training within an organization for intercultural competency	• Recognize various cultures • Take organizational responsibility • Train for interpersonal skills	formal research (communication)	Organizations that are knowledgeable about intercultural communication will have an edge	IV
Gudykunst & Hammer (1983) Three Stages to IC	x	x	x		Preparing sojourners for specific cultures	• Psychological perspective of IC • Interactions with other cultures • Context-specific training on location		IC is developed through sojourning	IV
McCaffery (1986) Independent Effectiveness	x	x	x		Peace Corps volunteers	• Experience • Analysis • Generalization • Application • Experience	Observations in the progress of Peace Corp volunteers in various settings	IC is developed through sojourner (a cycle of experience)	IV

(table continues)

AUTHOR, DATE, MODEL	*FOCUS				SAMPLE APPLCTN	MAJOR PARTS	HOW VALIDATED	FOUNDATIONAL ASSUMPTION(S)	QUAD
	C	B	E	O					
Sue (1991) Cultural Diversity Training	x	x	x	x	Diversity training for counselors, managers, employers, and employees	• Functional focus • Barriers • Competencies	Extensive field testing in business, industry, service, and educational institutions	No one universal training package will suffice; there are 3 functions, 3 barriers, and 3 competencies	IV
Cupach & Imahori (1993) Identity Management Theory	x	x	x		A working theory under study	• Trial • Enmeshment • Renegotiation	[Theoretical model only under current analysis and study]	IC is based on successful negotiation of mutually acceptable identities in interaction.	IV
Sikkema & Niyekawa (1987). Design for Cross-Cultural Learning	x	x	x		Training for crossing cultural (formal and informal)	• One semester pre-field • Two months immersion • One semester post-field	Used with American and Chinese social work students in the Asian Pacific region	IC comes about through active forms of experiential training events	IV

Note. * Focus is also called domain in the educational literature; c = cognitive, b = behavioral, e = emotional, o = organizational.

Appendix B

Signature Sheet for Formative Committee

I certify that I have read the proposal for a study to be conducted by Alan Algee. I am willing to serve on his formative committee. I understand that my role is two fold: (1) to provide initial input and consultation into an appropriate model for developing intercultural competency and, (2) to return frank reaction to the model eventually proposed.

______________________________ __________________________
(date)

[NOTE: The original signatures are on file].

Appendix C

Description of External Committee Members

Del Tarr is the president of The Assemblies of God Theological Seminary and Professor of Cross-Cultural Communication and Anthropology. Tarr has served as college and seminary professor, administrator, and president in the United States and Africa. The seminary Tarr leads recognizes opportunities around the world are as diverse as the men and women who serve. To meet the educational needs of these people, the seminary provides advance education for those interested in pastoral, evangelistic, counseling, and chaplaincy ministries as well as teaching ministries at other colleges both at home and abroad. Tarr is well versed in seminary curricular issues and cross-cultural issues both as a theoretician and practitioner.

Alton Smith lives in Belize City, Belize, Central America. Smith earned a Ph.D. in Curriculum from Michigan State University; currently Smith is president of Edu-Excellence Consultants which specializes in accreditation issues for seminaries located in other countries and taught at the university level in the USA and the Caribbean; Smith served 10 years in Africa as the academic dean at the West Africa Advanced School of Theology. Smith also served five years as the director of the Sèminaire des Assemblèes de Dieu en Haïti where and led in developing the program and facilities. Smith presently conducts his consulting service in Belize Central America and recently published The Bible School Administrator's Handbook.

Elmer Kirsch is Academic Dean at Central Bible College in Springfield, MO. Like FST, cross-cultural competency is central to CBC's institutional mission. His doctorate is in Psychology.

George Alexander is professor of Intercultural Studies at Fuller Theological Seminar--a premier school for cross-cultural ministry with concentrations in cultural anthropology, leadership, urban ministry, and international development. Alexander was born in Sra Lanka and was raised in India; Alexander frequently contributes to professional and research journals on cross-cultural issues.

Colleen Kelley has been a human relations consultant since 1973. She has a strong background in experiential training design and facilitation and has developed hundreds of trainers. Her cross-cultural work includes both training and origination-development with particular focus on multicultural teams. Kelley holds a Ph.D. in human communication systems/professional psychology. Kelley has written a number of books and articles and is a member of the American Society for Training and Development and the International Society for Intercultural Education, Training, and Research. Currently she is writing a book for developing cross-cultural competency among middle-school students. She is co-author of the Cross-Cultural Adaptability Inventory and authored other books.

Sondra Thiederman is president of Cross-Cultural Communications, Inc. This organization offers workshops and entertaining keynote addresses which help professionals function effectively in the multicultural workplace. Thiederman has authored Bridging Cultural Barriers for Corporate Success and Profiting in America's Multicultural Marketplace. In addition to general session addresses specifically designed to fit organizational needs, workshop topics include "How to Manage the Multicultural Work Force" and "Delivering Customer Service Across Cultural Lines".

Kurt Beerline earned a doctorate in Sociology from the University of Texas and is currently Assistant Professor of Sociology at Evangel College. After the initial contact, Beerline assisted with the study by helping to develop a theoretical understanding of why it is difficult to be sensitive to others (i.e. why there are barriers in the first place). Beerline believed that proposal did not accurately reflected conflict theory (p. 14) and that structural functionalism needed to be applied to the study with care and understanding. Beerline was familiar with how social theory needed to be applied in cross-cultural issues and believed the study would be strengthened with such input. Beerline follows cross-cultural issues and is involved in preparing students at his institution for both research and practice.

Appendix D

Abstracted Input From External Experts

Impact of Interview From Tarr:

1. The model must provide, in some way, for the training and preparation of the faculty. Specific actions, such as faculty exchange programs, should be listed in the list of recommendations to the president at the conclusion of the study rather than trying to place into the curriculum infusion model.

2. The model should indicate realistic expectations in light of the constraints which may be involved. Yet the model needs to be flexible enough so that when the faculty become "qualified" and a strong program is underway, the model still has utility at FST. Another words, the model should be useful over a period of time and not necessarily be a model that can only be invoked during a remedial stage. If that were done, I would have a remediation model rather than an infusion model, and that is not the intent behind this study.

3. Check the list of initial objectives against Dr. Tarr's discussion.

4. Make sure that the model provides for establishing a degree of participation from the faculty. The enthusiasm (or lack of) from faculty will be a crucial variable.

5. Distinguish, to the degree possible, any differences between processes and products in the emerging model. The processes are vital steps which may or may not be subject to clear quantifiable treatment.

Impact of Interview From Smith:

1. It must not be thought that there is no conceptual precedent for my model nor is the problem faced by FST unique to US institutions.

2. Some questions surrounding the output of the model are highly charged and should be avoided. For example, Dr. Smith says that one cannot hope to become ICC without becoming a Christian with consequent change in one's nature. Others cannot see how a Christian can ever become ICC--period. Such debate becomes unproductive and should be cleared by relying on clearly stated assumptions.

3. The model must contain one or more places where deep and hidden biases are uncovered and where one reckons with one's ability to confront and undo some of these biases.

4. If the administration wants to fully implement the model, then all foundational documents need to be audited to make sure that such an infusion is disclosed.

5. There are many indicators and tools to evaluate the effectiveness of the model. These should be attached to the model.

6. The workshop or in-service should become a central feature of the model and taken quite seriously. The administration must become willing to spend money on qualified people who can conduct these sessions so that the faculty indeed make professional strides.

Impact From Interview of Kirsch

1. The careful attention to the professors' professional development must be central if ICC is to be attainable.
2. Not all outcomes are necessarily predictable.
3. Perspectives must be maintained. "Competency" is a construct that may miss the point.
4. Contact with other cultures is a must for both teachers and students.

Impact From Interview of Alexander:

1. In recommendations, make sure that the value of dedicated courses is discussed. Just because there is an infusion of ICC objectives does not necessarily mean that dedicated courses should be deleted from the curriculum.
2. The qualifications of the instructors must be directly dealt with in the model because there is no hope of infusion without such treatment.
3. The model should provide some means of generating field contact (for both students and faculty. This field contact should be on-going.
4. The attitude of the faculty needs to be carefully processed, monitored, and respected.
5. The model must provide for the affective domain. Dr. A. stresses "attitudes," "appreciation," "understanding" . . .
6. In report, discuss the appropriateness of "competency."
7. Students must learn how to deal with their own overpowering sense of ethnicity.

Impact From Interview of Kelley:

1. Consider an orientation for the students so that they are informed as to the objectives being brought into the respective courses. Make sure that the public documents disclose the ICC agenda and that it is tied to the testing and grading processes directly.

2. Dedicated courses need not be abandoned. To the contrary, perhaps such courses can set the stage for exciting ICC possibilities in the content courses.

3. The model must have some process for training and professional development of the faculty. Not only must they know about ICC, but they must also have training in curriculum issues if the infusion is going to be maximized.

4. Not only is the vision of the administration and faculty important, some consideration must be given to the students' interest in developing ICC. Perhaps ways can be found to pique their interest.

5. The scales on which the various objectives fit operate dynamically. There is no threshold of "competency" to be reached. The objectives, then, represent areas where almost anyone can reach for greater strength.

Impact From Interview of Theiderman:

1. Consider utilizing dedicated courses along with the infusion method. For example, perhaps all entering freshman could have one course and the graduating seniors a final course. Then with the infusion throughout the rest of the curriculum, the chances for achieving ICC may have been significantly strengthened.

2. Evidence that an infusion model may lead to ICC has been obtained.

3. Evidence that ICC objectives are achievable by students of FST has been obtained.

4. Evidence that ICC objectives should include adaptability, flexibility, self awareness, and self-respect has been obtained.

5. Evidence that ICC may be approached from a culture-general perspective (as opposed to strictly culture-specific approaches) has been obtained.

6. In the workshop, make sure that a powerful reading list is distributed to the faculty and aptly promoted. Ask the administration to provide a budget for this area of professional development.

7. The evaluation has limitations because "competency" (or perhaps more appropriately, "development") may not be expressed until some time after graduation.

Impact From Interview of Beerline:

1. Infusion is a must; dedicated courses should not be expected to accomplish the critical gains necessary for moving about in today's society.

2. Do not expect to infuse everything that is impressive or worthy into every course.

3. The outcome of the model is to have people who can deeply appreciate diversity and overcome monocultural thinking habits. Education models, such as the one you are proposing, is a good soil to prepare students for such thinking.

4. Students must learn how to overcome fear with respect to diversity, learn how to live with relativity, learn how to be wrong.

5. Faculty need immersion in another culture. This can be expensive. I particularly like the directed immersion.

6. Care should be taken to recruit professors who demonstrate interest and participation in become ever-more cross-culturally competent.

7. I would not be impressed by evaluating with instrumentation. I prefer the "pudding test"; use triangular ways of evaluating instead of relying on an instrument.

8. There is a wide genre of groups (ethnic, poor, homeless, deaf, etc) which have equal merit and which we need to recognize as having unique cultures worthy of respect. Making a cross-over into these various groups may require some broad culture-general skills.

Appendix E

Criteria to Aid Model Construction

Criteria

Criteria to Establish Face Validity

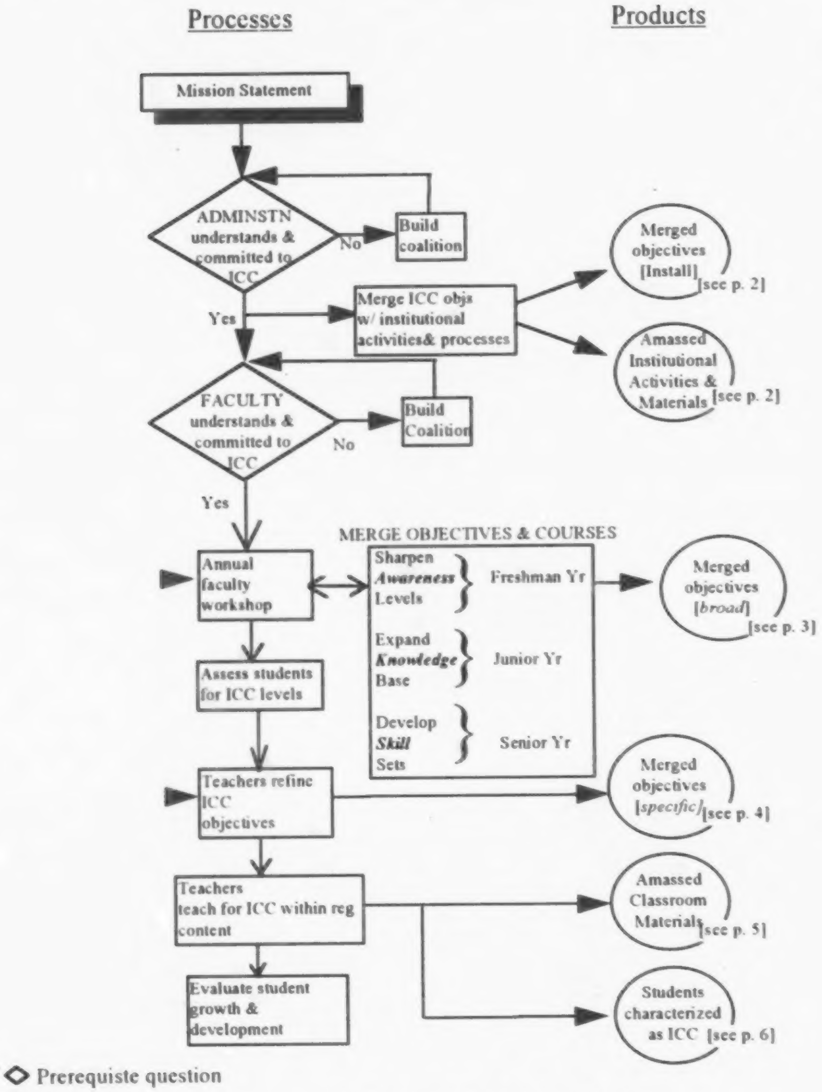
1. Does this model violate any theological distinctives esteemed by FST?
2. Does this model support and stated FST program objectives?
3. Is this model paced for all three years (neither too fast nor too slow)?
4. Does this model have a reasonable chance of finding administrative support?
5. Can this model be easily applied by those teaching in the content areas?
6. Does this model provide sufficient structure to confidently meet intercultural competency objectives without constraining or frustrating the faculty?
7. Could model participants be sufficiently oriented toward the purpose of this model?
8. Can this model be explained and amplified in a workshop for faculty development?
9. Is this model readily understandable by those faculty for whom intercultural competency may be new?

Criteria to Establish Construct Validity

1. Does this model show a strong and clearly recognizable connection between theory and practice?
2. Is the model biased toward a particular group of cultures?
3. Does this model provide for enough pre-assessment to assure that instruction is efficient?
4. Does this model provide for attitudes, knowledge, and skills?
5. Does this model lead to an ultimate shift in responsibility from FST to that of the graduate?
6. Has this model been purged of ambiguity?

Appendix F

First Draft of Model


Processes
Products
Mission Statement
ADMINSTN understands & committed to ICC
No
Build coalition
Yes
Merge ICC objs w/ institutional activities& processes
Merged objectives [Install] [see p. 2]
Amassed Institutional Activities & Materials [see p. 2]
FACULTY understands & committed to ICC
No
Build Coalition
Yes
MERGE OBJECTIVES & COURSES
Annual faculty workshop
Sharpen *Awareness* Levels
Freshman Yr
Expand *Knowledge* Base
Junior Yr
Develop *Skill* Sets
Senior Yr
Merged objectives [*broad*] [see p. 3]
Assess students for ICC levels
Teachers refine ICC objectives
Merged objectives [*specific*] [see p. 4]
Teachers teach for ICC within reg content
Amassed Classroom Materials [see p. 5]
Evaluate student growth & development
Students characterized as ICC [see p. 6]
◇ Prerequiste question
☐ Action step
○ Visible product
Data flow

Infusion Model Leading
to Intercultural Competency

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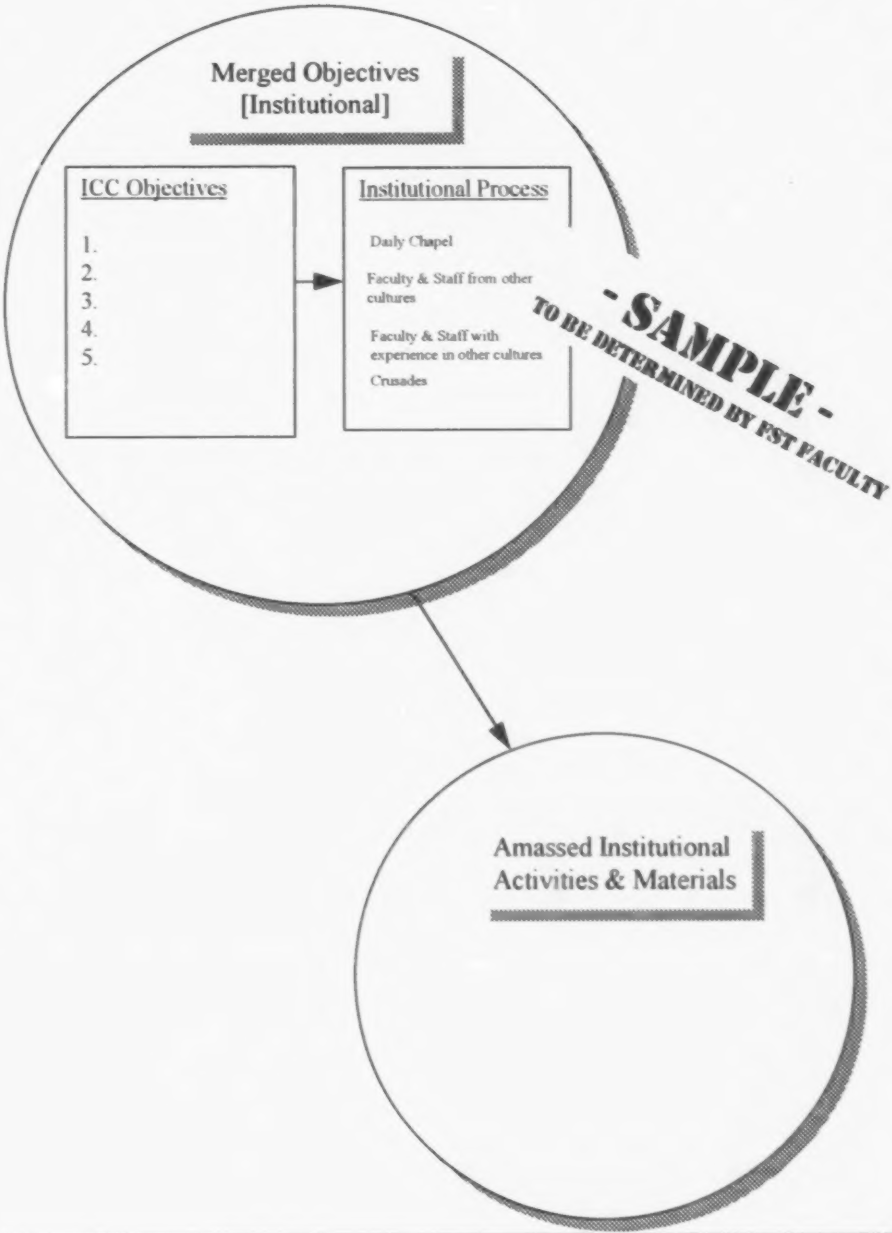
Merged Objectives
[Institutional]
ICC Objectives
1.
2.
3.
4.
5.
Institutional Process
Daily Chapel
Faculty & Staff from other cultures
Faculty & Staff with experience in other cultures
Crusades
- SAMPLE -
TO BE DETERMINED BY FST FACULTY
Amassed Institutional Activities & Materials

Model, Page 2

Merged Objectives ***[BROAD]***

First Year ***[Awareness of . . .]***

1st Semester	2nd Semester
→ → →	→ → →

Second Year **[knowledge of . . .]**

1st Semester	2nd Semester
→ → →	→ → →

Third Year ***[Skills in . . .]***

1st Semester	2nd Semester
→ → →	→ → →

[Actual IC objectives are distributed during annual faculty workshop]

SAMPLE (Using the course: *Human Relations*)

Merged Objectives [Narrow]

COURSE	CONTENT OBJECTIVES
Human Relations	1) 2) 3) 4) 5) 6)
	ICC OBJECTIVES
	1) 2) 3) 4) 5) 6)

A grid for EACH course; to be developed by the instructor

Amassed Classroom Materials

Some possible examples:

1) sample problems
2) reading assignments
3) case studies
4) oral reports
5) group projects
6) field observations
7) standardized material research projects
8) guided discussions

[An ever-growing body of materials and activities useful for facilitating ICC among FST students]

Students Characterized As
Interculturally Competency

1. high positive self-concept
2. a proper degree of self-disclosure
3. concerned for one's appropriateness of self-presentation
4. able to modify one's self presentation and expressive behavior
5. able to be relaxed in a variety of social situations (w/o high degree of anxiety
6. is supportive in the process of message-sending (helps those around them)
7. a high degree of of behavioral flexibility (w/o compromising Biblical standard of holiness)
8. the person is attentive, kind, and perceptive
9. can show empathy

Appendix G

Explication of Model

COMPONENT	DESCRIPTION	RATIONALE	SUPPORT	* VALIDATED BY
Mission Statement	The mission statement is a public document which is part of the charter and application for operation as a proprietary school. It has legal import and constitutes many critical aspects of the school's direction.	Infusion of intercultural competency goals cannot be accommodated if it is not in accord with an existing or amended mission statement. This document must be audited and, if so directed by the Board, amended to authorize any NEW institutional objectives.	Ornstien & Hunkins (1993) describe the place of the authorizing document (or agency) that underlies the goals of an institution.	[x] Comparison with extant models [x] From among 6 disciplines [x] Internal committee [x] External committee [ ] Subsequent implementation & evaluation
ADMINSTN has vision for ICC	When particular institutional objectives come into view, they must be understood and taken seriously by the administration. This is different than "lip service". This can be measured using ** Institutional Goals Inventory (5141) or Form 1A of the Institutional Questionnaire (Ferguson, 1987).	Infusing intercultural competency objectives is hardly possible without this component being treated as a requisite step.	This is essential in modeling and promoting modifications at the program and interpersonal levels. (LaFromboise, Foster, 1992). The values emanating from the mission statement must pervade a core of experiences provided for and supported by all institutional components. (Howell & Eidson, 1990).	[x] Comparison with extant models [x] From among 6 disciplines [ ] Internal committee [x] External committee [ ] Subsequent implementation & evaluation
Build coalition [within administration]	This constitutes a negative contingency loop. If the administration is NOT indicating commitment toward the objectives, strategy can be considered as to how it can be cultivated. The term 'coalition' is used to describe processes which eventually result in answering 'yes' to the requisite question.	Sentiments in an administration may not necessarily be unchangeable. Deeper understanding, directives from boards, awareness measures, and other means can generate shifts. Also, personnel can change which result in further shifts seen in administrative sentiments.	Geber (1990) observes that sometimes organizational systems, structures, and practices are changed when care is taken to seriously implement programs.	[x] Comparison with extant models [x] From among 6 disciplines [ ] Internal committee [x] External committee [ ] Subsequent implementation & evaluation

(table continues)

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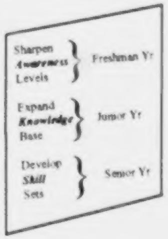
COMPONENT	DESCRIPTION	RATIONALE	SUPPORT	* VALIDATED BY
Appointee merges ICC objs w/ institutional activities & processes	This is a vital step in implementing broad objectives at the institutional level. The source of these objectives comes from an annual review of students' progress together with instructors' collaboration and inquiry into intercultural competency issues. President appoints someone to assure that the merge occurs or personally supervises.	Not ALL intercultural competencies should be taught exclusively through courses. Many institutional activities & processes could be outstanding hosts for some intercultural competency objectives. Moreover, this is where the administration can creatively and publicly model their commitment to intercultural competency.	Intercultural competency needs to pervade the entire institution and touch the lives of students both in and out of the classroom (Medgette & Meggert, 1991	[x] Comparison with extant models [x] From among 6 disciplines [x] Internal committee [x] External committee [x] Subsequent implementation & evaluation
Matrix of merged objectives [Instnl]	The 1st of 3 matrices. This one assures that intercultural competency aims are absorbed not only in the classroom, but throughout other institutional processes.	If the model works, then a matrix of refined and concrete objectives should be on file. The matrix would reveal the refined objective, the activities supporting the objective, and performance expectations to support the value of the objectives.		[ ] Comparison with extant models [ ] From among 6 disciplines [ ] Internal committee [ ] External committee [x] Subsequent implementation & evaluation
Amassed Institutional Activities & Materials	This represents a document summarizing action steps (and supporting materials) at the administrative level which lead to intercultural competency among students.	The commitment & actions of the entire institution becomes highly visible and supported by evidence of participation.		[ ] Comparison with extant models [ ] From among 6 disciplines [ ] Internal committee [ ] External committee [x] Subsequent implementation & evaluation
FACULTY has vision for ICC & committed to pro development	An important cross-roads occurs where instructors will ignore, pay lip-service, or expedite the aims of intercultural competency. Their involvement and attitudes can be measured using ** Values Inventory (14920) and Faculty Moral Institutional Climate (6271) and Form 1B Faculty Questionnaire in Culture Learning (Fergusen, 1987). Their on-going professional	A serious commitment to intercultural competency must obviously percolate among those through whom the program is implemented. Not only should commitment be indicated through implementation measures, but also through their own professional development through continuing education.	Lambert (1989) found that faculty must be involved in the planning and collaboration process as well as strong backing from chief academic officers. These were especially critical when material leading to global citizenship was to be infused into the content areas.	[x] Comparison with extant models [x] From among 6 disciplines [ ] Internal committee [x] External committee [ ] Subsequent implementation & evaluation

(table continues)

COMPONENT	DESCRIPTION	RATIONALE	SUPPORT	* VALIDATED BY
	development may be monitored through personnel records.			
Build coalition [among faculty]	Where commitment is not strong (for any number of reasons), the administration is responsible for fostering a vision throughout the institution.	"Vision" can be fostered. It can be born in the heart of an institution through good leadership. Without this sense of "vision", something so soft as intercultural competency objectives probably stands little chance of infusion into a professor's course.	Merchesani and Adams (1992) successfully used Jackson's (1988) model for conducting faculty development workshops and for meeting suggestions in the faculty development literature.	[x] Comparison with extant models [x] From among 6 disciplines [ ] Internal committee [x] External committee [ ] Subsequent implementation & evaluation
Annual faculty workshop	This is the point at which faculty (1) better understand intercultural competency through developmental events and (2) are mobilized for the infusion process and implementation.	One cannot hope to develop intercultural competency among one's students if they themselves are not clearly developing the same features in their own life Once cannot hope to see intercultural competency without sufficient action processes and allocation of resources (such as time) to launch the implementation.	"Successful implementation . . . results from careful planning. [which] addresses needs and resources requisite for carrying out intended actions. It involves establishing and determining how to administer policy that will govern the planned actions." Ornstein & Hunkins (1993). "Teachers should master the design; the design should not master the teacher" (Ford, p. xix)	[ ] Comparison with extant models [ ] From among 6 disciplines [x] Internal committee [x] External committee [ ] Subsequent implementation & evaluation
 Sharpen *Awareness* Levels Freshman Yr Expand *Knowledge* Base Junior Yr Develop *Skill* Sets Senior Yr	This is the point at which actual infusion begins and the heart of the model is exposed.	Awareness, knowledge, and skills appear in almost every discussion on IC. These, then, can be used to sort more refined objectives. The 3 sets of objectives fit nicely across the 3 year program. The base of intercultural competency objectives may be spread evenly across a popular, and comprehensive, taxonomy of educational objectives.	"Multicultural training should be guided by a sequence of learning objectives . . . The multicultural three-step process of awareness, knowledge, and skill provides an eclectic teaching strategy with a rationale for educational development" (Pedersen, 1988) "Integration emphasizes horizontal relations among various content topics and themes " (Ornstien & Hunkins, 1993, p. 239)	[x] Comparison with extant models [x] From among 6 disciplines [x] Internal committee [x] External committee [x] Subsequent implementation & evaluation

(table continues)

COMPONENT	DESCRIPTION	RATIONALE	SUPPORT	• VALIDATED BY
Merge *broad* ICC objs w/ *particular* course objs	The faculty carry out this step among themselves and thus provide a team-work effort to align intercultural competency objectives with particular courses.	Instructors must ultimately provide the experiences necessary to translate the broad objectives into a realistic bundle of learning opportunities.	Taba (1962) & Ornstein & Hunkins (1993) describe the importance of separating objectives into (1) the school level and (2) the classroom level.	[x] Comparison with extant models [x] From among 6 disciplines [x] Internal committee [x] External committee [ ] Subsequent implementation & evaluation
Merged objectives *[specific]*	The 2nd of 3 matrices. This one is an open-ended product in which intercultural competency objectives are infused into agreed upon courses.	If the model works, then a matrix of broad objectives should be on file. The matrix would reveal the merger of the objectives with particular courses.		[ ] Comparison with extant models [ ] From among 6 disciplines [ ] Internal committee [ ] External committee [x] Subsequent implementation & evaluation
Assess students for ICC levels	Evaluating students for their current levels of knowledge, awareness, and skills should obviously proceed the development of objectives. Can be done in many different ways (instruments, student focus groups, surveys, portfolio, interviews).	This is a crucial step. Assessment is intrinsic to almost any instructional event. Without this pre-assessment step, the chance for growth is compromised.	[assessment is standard in education. No support from the literature is needed here]	[x] Comparison with extant models [x] From among 6 disciplines [x] Internal committee [x] External committee [ ] Subsequent implementation & evaluation
Teachers refine ICC objectives	Following assessment, instructors take responsibility for identifying specific objectives which are to be tackled within their course and which, if successful, will mean growth toward more broad intercultural competency objectives.	Ownership of the intercultural competency program must somehow be vested in the instructors. This indicates that the infusion has become a reality.	"Once the needs . . . have been analyzed, the next step is to design appropriate objectives . . . It is important to identify the needs from the group's point of view rather than outsiders" (Pedersen, 1988, p.11)	[ ] Comparison with extant models [x] From among 6 disciplines [ ] Internal committee [ ] External committee [ ] Subsequent implementation & evaluation
Matrix of merged objectives *[specific]*	The 3rd of 3 matrices. This one reveals the content component of the curriculum together with the means to see those objectives realized.	The model has little basis in reality without this bubble (the same could be said for all 6 bubbles).		[ ] Comparison with extant models [ ] From among 6 disciplines [ ] Internal committee [ ] External committee [x] Subsequent implementation & evaluation

(table continues)

COMPONENT	DESCRIPTION	RATIONALE	SUPPORT	• VALIDATED BY
Teachers teach for ICC within regular content	This is the step at which the infusion is actually implemented. The manner in which the intercultural competency objective will be taught should vary widely depending on the nature of the objective and the unique approaches used by each instructor.	The model has little basis in reality without this action process. The model hinges on it.	Cortes (cited in Fear-Fenn, 1993) emphasizes infusion. intercultural competency "should operate continuously, not sporadically; it should span the curriculum and should cut across all subject areas throughout the school year . . . it should not be viewed as a quick fix" (p. 3).	[ ] Comparison with extant models [x] From among 6 disciplines [x] Internal committee [x] External committee [ ] Subsequent implementation & evaluation
Amassed Classroom Materials	This represents a document summarizing action steps (and supporting materials) at the course level which lead to intercultural competency among students.	The commitment & actions of the faculty become visible and supported by evidence of participation.		[ ] Comparison with extant models [ ] From among 6 disciplines [ ] Internal committee [ ] External committee [x] Subsequent implementation & evaluation
Students & staff progressing toward ICC	A list of broad character expectations that are anticipated if the broad operational objectives, as delivered through the model, are successful.	The research question, "Can a model for teaching intercultural competency through the content areas be developed, implemented, and evaluated?" is answered when this bubble is measured by the following process.	The ultimate outcome is to help individuals reach their full potential so that they are in control of their lives and thereby become empowered Baker (1994)	[ ] Comparison with extant models [ ] From among 6 disciplines [ ] Internal committee [ ] External committee [x] Subsequent implementation & evaluation
Evaluate student growth & development	Evaluating students for their post-instructional levels of knowledge, awareness, and skills will speak to the success of the model, the program, or the mission statement. Can be done in different ways (instruments, student focus groups, surveys, portfolio, interviews, follow-up indicators).	FST serves several layers of constituents (by reason of the mission statement)--each of which is ill-served if intercultural competency growth does not occur within the 3-year residency.	[assessment is standard in education. No support from the literature is needed here]	[x] Comparison with extant models [x] From among 6 disciplines [ ] Internal committee [x] External committee [ ] Subsequent implementation & evaluation

* This primarily constitutes "content validity" which means that the component is appropriate to developing intercultural competency in the manner described and that it is accurate in terms of substance and presentation. The "subsequent implementation and evaluation" are more central to "face validity" which means that the component appears to be useful and attractive to its target audience. The box was checked only if the MARP report documents a clear link between the model component and the item checked.

** These instruments are followed by a number which indexes the reference within the Educational Test Collection Catalog (Educational Testing Service, 1991). Information about the instrument and availability can be found in this catalog.

NOTES

1. This table pertains to model components and the basis for its development, not overall implementation.

2. The bubbles are to be validated exclusively by implementation and evaluation. If other validation strands were flagged, then face validity would be established on a theoretical rather than applied basis.

3. Where "extant models" is not checked in the validation column, the possibility is strengthened that the model is indeed unique.

4. This model contains four important domains: organizational, affective, cognitive, and skill. While terminology varies, these foci are embedded in the model through one or more ways.

5. This model features *collaboration*. The faculty are the one's who are central to the infusion, not academic officers.

6. This model does NOT supplant the existing curriculum; rather, it supplements. It is a

template to lay over existing processes and curriculum.

7. The model does not start with a conventional needs assessment. Most experts see intercultural competency development as a long-term process never to be outgrown. Pre- and post-assessment does occur after other process and actions steps are well in place.

8. This model features *flexibility*. Other models for learning intercultural competency contain a set of objectives which, if change were indicated, renders that model useless. This model allows for objectives to conform to the needs, or perceived needs, of the students and institution. For example, Beamer's (1992) model does not allow for a shift of emphasis because it is an instructional model rather than a curriculum model.

9. This model hinges on *commitment;* it is exceedingly important in when attempting to foster long-term developmental growth (Swanson, 1993).

Appendix H

Correspondence With External Committee

[all correspondence on Alan Algee's letterhead]

LETTER ONE

14 June 1994 (the dates vary due to progress of contact with each one)

Dear Dr. [name]:

Thank you for our recent telephone conversation and your willingness to discuss membership on my formative committee.

The enclosed proposal outlines your role. Along with that I enclose a signature sheet just to indicate your willingness to serve and an addressed/stamped envelope.

I will be very grateful to hear from you and I trust you'll call me if questions arise. And once again, thank you for making room for this project!

Sincerely,

LETTER TWO

31 July 1994 (the dates on 6 letters vary due to progress of contact with each one)

Dear Dr. [last name]

First, I want to let out a huge thanks for our conversation. I have interviewed six interculturalists and yours was especially productive and enjoyable.

I only need to ask if you could read the transcription of the interview and just let me know if I misconstrued anything and that your input is well represented.

I also enclose a list of objectives with three columns (essential, important, & unimportant). I would be grateful if you would rate each objective as you perceive its importance to a seminary curriculum.

I enclose a self-addressed stamped envelope you can use to return the materials. Thank you for all of this input!

Sincerely

LETTER THREE

August 4, 1994

Dear [expert]

It is time to see if a model for the teaching of intercultural competency is beginning to have both some shape and promise. I therefore enclose a first draft (and explication) for you to look over and consider. Then, go through with a "red pen" and mark the ways in which you would revise it. Also, circle anything that seems unclear to you. Finally, questions could be written around my model.

I will also call you in a few days so that we can add even more interaction at this step of the developmental process. I will be home on August 8; if its more convenient, you can call me anytime.

I enclose a self-addressed stamped envelope you can use to return the materials.

Finally, do you happen to have a list of your publications? If so, I would like to put it into my report and would be most grateful if this were available.

I promise to keep you posted as to the outcome of this project. Along the way, I remain very grateful for your participation.

Sincerely

LETTER FOUR

Dear Dr. [name]:

Thank you for all of the help you have given in this project in which I am attempting to answer the question: Can a model leading to intercultural competency in seminarians be developed and implemented?

This should be the last time you'll be contacted for input! I know you keep a hefty schedule and therefore I intend to give you sincere acknowledgment in my report for your assistance.

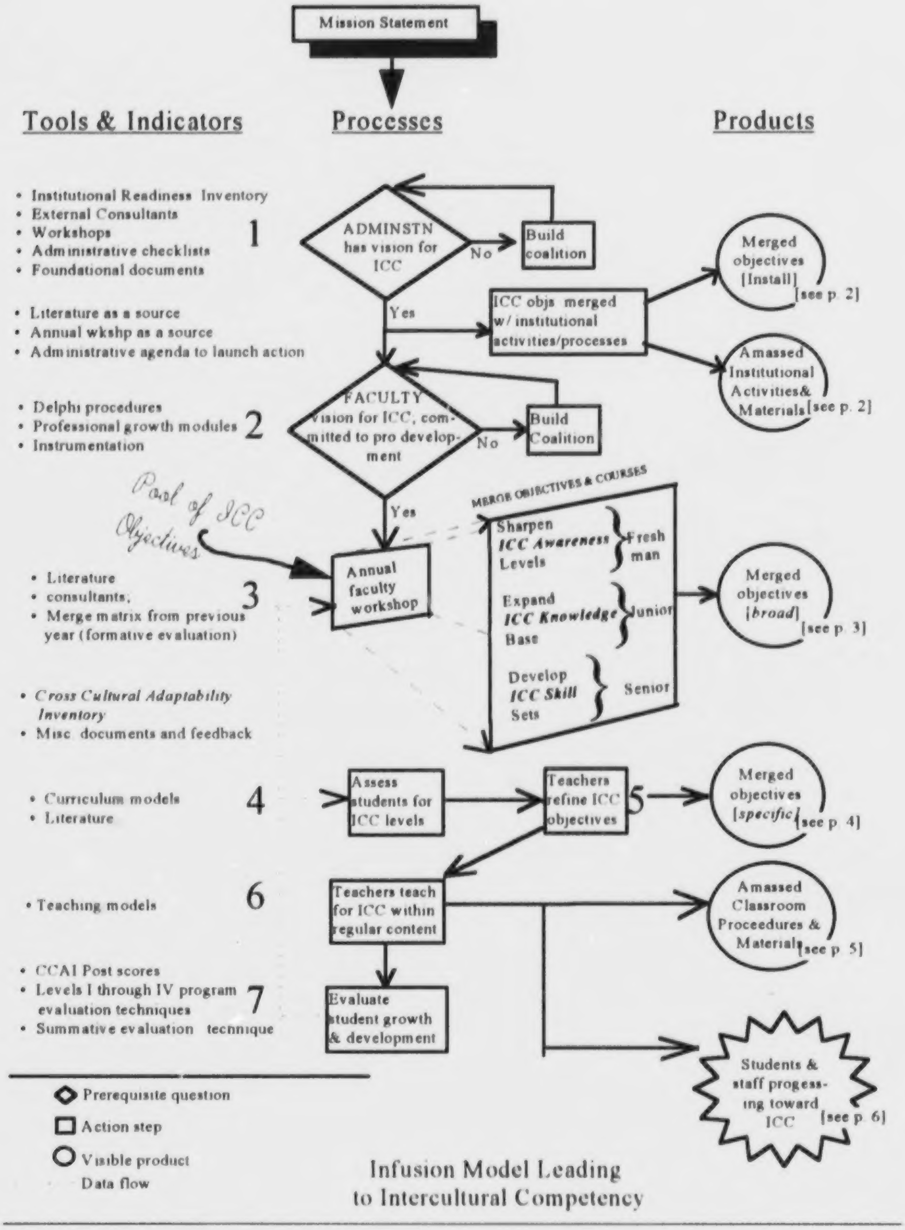
To close your involvement, I only need to have you read through yet another version of the emerging model and "red-ink" it to raise questions, comments, or observations that appear in your thinking. It can be returned in the stamped and self-addressed envelope.

Once again, thank you for the work you have contributed. I'll send you a final report once Nova Univeristy acts favorably on my submission.

Sincerely

Appendix I

Final Draft of Model


Mission Statement
Tools & Indicators
Processes
Products
• Institutional Readiness Inventory
• External Consultants
• Workshops
• Administrative checklists
• Foundational documents
1
ADMINSTN has vision for ICC
No
Build coalition
Yes
ICC objs merged w/ institutional activities/processes
Merged objectives [Install] [see p. 2]
Amassed Institutional Activities& Materials [see p. 2]
• Literature as a source
• Annual wkshp as a source
• Administrative agenda to launch action
• Delphi procedures
• Professional growth modules
• Instrumentation
2
FACULTY vision for ICC, committed to pro development
No
Build Coalition
Yes
Pool of ICC Objectives
MERGE OBJECTIVES & COURSES
Sharpen ICC Awareness Levels
Fresh man
Expand ICC Knowledge Base
Junior
Develop ICC Skill Sets
Senior
• Literature
• consultants,
• Merge matrix from previous year (formative evaluation)
3
Annual faculty workshop
Merged objectives [broad] [see p. 3]
• Cross Cultural Adaptability Inventory
• Misc documents and feedback
• Curriculum models
• Literature
4
Assess students for ICC levels
Teachers refine ICC objectives
5
Merged objectives [specific] [see p. 4]
• Teaching models
6
Teachers teach for ICC within regular content
Amassed Classroom Proceedures & Materials [see p. 5]
• CCAI Post scores
• Levels I through IV program evaluation techniques
• Summative evaluation technique
7
Evaluate student growth & development
Students & staff progessing toward ICC [see p. 6]
Prerequisite question
Action step
Visible product
Data flow

Infusion Model Leading to Intercultural Competency

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[Note: There is no significant changes in the bubbles between the first and second drafts. Therefore, the bubbles are not reproduced here.]

Appendix J

Selected Workshop Materials

Can Intercultural Competency Objectives Be Infused Throughout Faith School of Theology?

A Workshop for Inquiry and Orientation

August 19 - 27, 1994

Charleston, Maine

HANDOUTS & VISUALS

1

Presentation Notes

Faculty Workshop

Introduction

Card Distribution

Conceptual Discussion

Presentation Rating

Pre-Test Administration

Introduction

--Why the inventory is being given; --not a test
--used with diverse populations, (name from manual)
--who will get the results; self-scoring

--confidentiality: your name or bogus
----20 minute instrument (untimed)
--for who: for you today: to think about self; plan your growth

--a report to FST to acquaint re student BODY
--I'll be happy to discussion results; so will staff
--dont take super serious; this does to reveal God's will for your life!

--Will not speak about your motivation & calling
--all we can say: "On Aug X, here are some things to watch out for"
--we all have strengths & weaknesses; good to search ourselves

--the Apostle Paul might have taken this instrument, " "

Acts 17: 2 Paul ministering to the Thessalonians used the scriptures to reason with them. They were Jews so He used what was familiar to them, the scriptures. HE MADE THE CROSS OVER: As his custom was, Paul went into the synagogue, and on three Sabbath days he reasoned with them from the Scriptures,

17:22--Paul is ministering to the Greeks. He uses their superstitions, their idol altars as a familiar ground and launching pad to preach Christ to them. Paul is practicing flexibility and cultural awareness. Paul recognized the need to communicate within cultural boundaries and would have been glad to be tested so as to improve his cross-cultural awareness. "*For as I walked around and looked carefully at your objects of worship*, I even found an altar with this inscription: TO AN UNKNOWN GOD."

DO NOT OFFEND ONE ANOTHER--the Law of Liberty Romans 14 and of course, ICor. 9:19-23.

Jesus didn't need testing. He being God knew all cultures. He proved it as he spoke differently to the scholars at the Passover Feast (Luke 2:47 as they were astonished at his intelligence and manner of speaking) than he spoke to beggars and they understood him. Jesus ministered to the beggar, the fisherman, the scribes and Pharisees, noblemen, priests, woman (like mary and martha), women like Mary Magdalene, business women like Lydia and Dorcas, tax collectors. He used stories, he used parables, he used miracles, he used object lessons, he used forgivenes. What diversity!!!!

--things you can gain:

- a knowledge of factors considered important in ministering cross-culturally
- awareness of personal strengths & weaknesses (for your own growth)
- to anticipate your reactions in new situations

--show AA & KA results OH
--explain: will see results as a group

Distribute inventory & scoring sheets

--how to answer: honestly, see as ARE, not as want OR use to be
--[ALAN, read instructions aloud]
--Answer in terms of a known environment; e.g. #5, #22

--choose a setting to think through the answers:
--there are no right or wrong answers! just to learn of oneself
--tonight, I will do a profile for FST students, staff, & overall

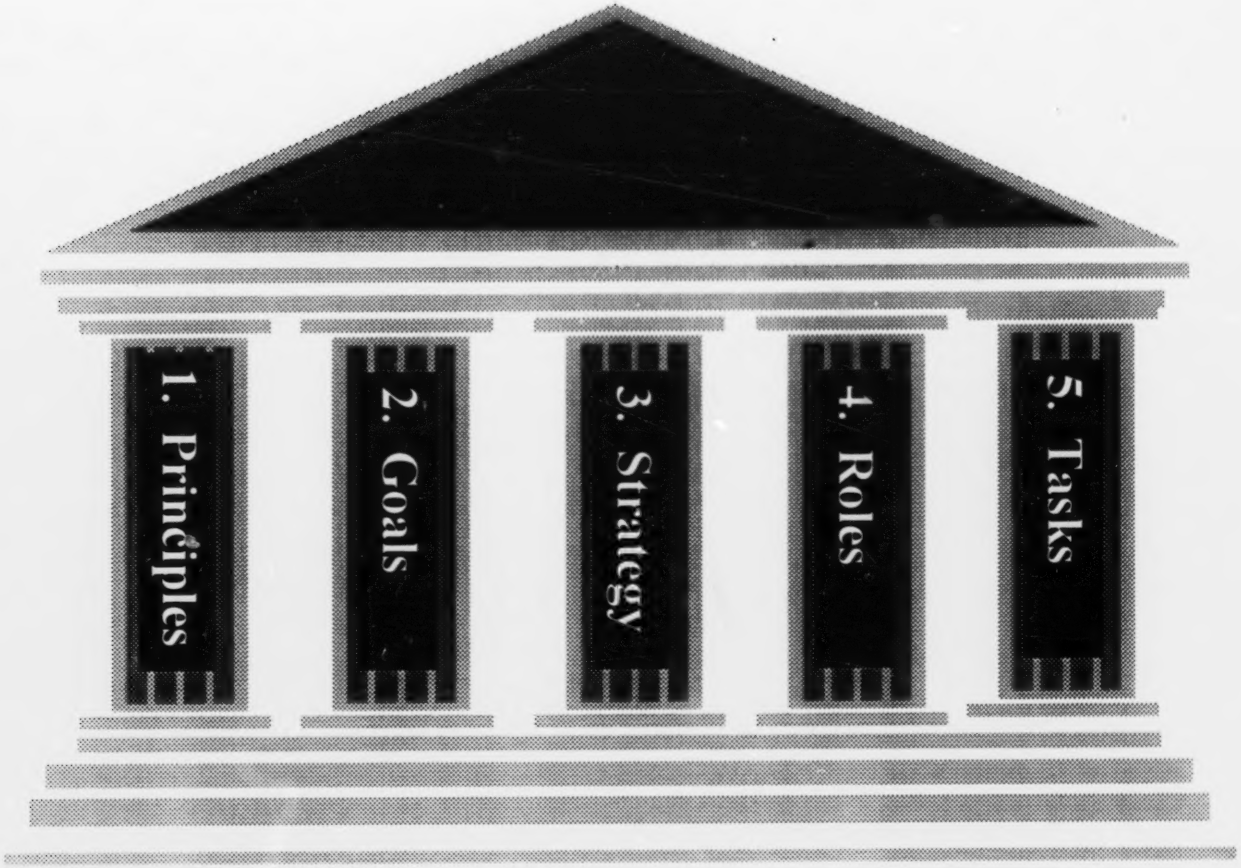
--in December, do again to see if growth in areas

--Distribute the profile and interpretation
--tear away top, throw away; --you will keep the profiles!
--add up scores and plot of "interpretation" [see OH from Karen's]

--PUT NAME, SS, OR NICK NAME ON; return cards; anonymous
--PUT , "FACULTY", "YEAR" [student]

When done, review the four growth areas

Questions & discussion


1. Principles
2. Goals
3. Strategy
4. Roles
5. Tasks

INSTITUTIONAL PILLARS

Copyright 1994 by Alan Algee

What is "Intercultural Competency" ?

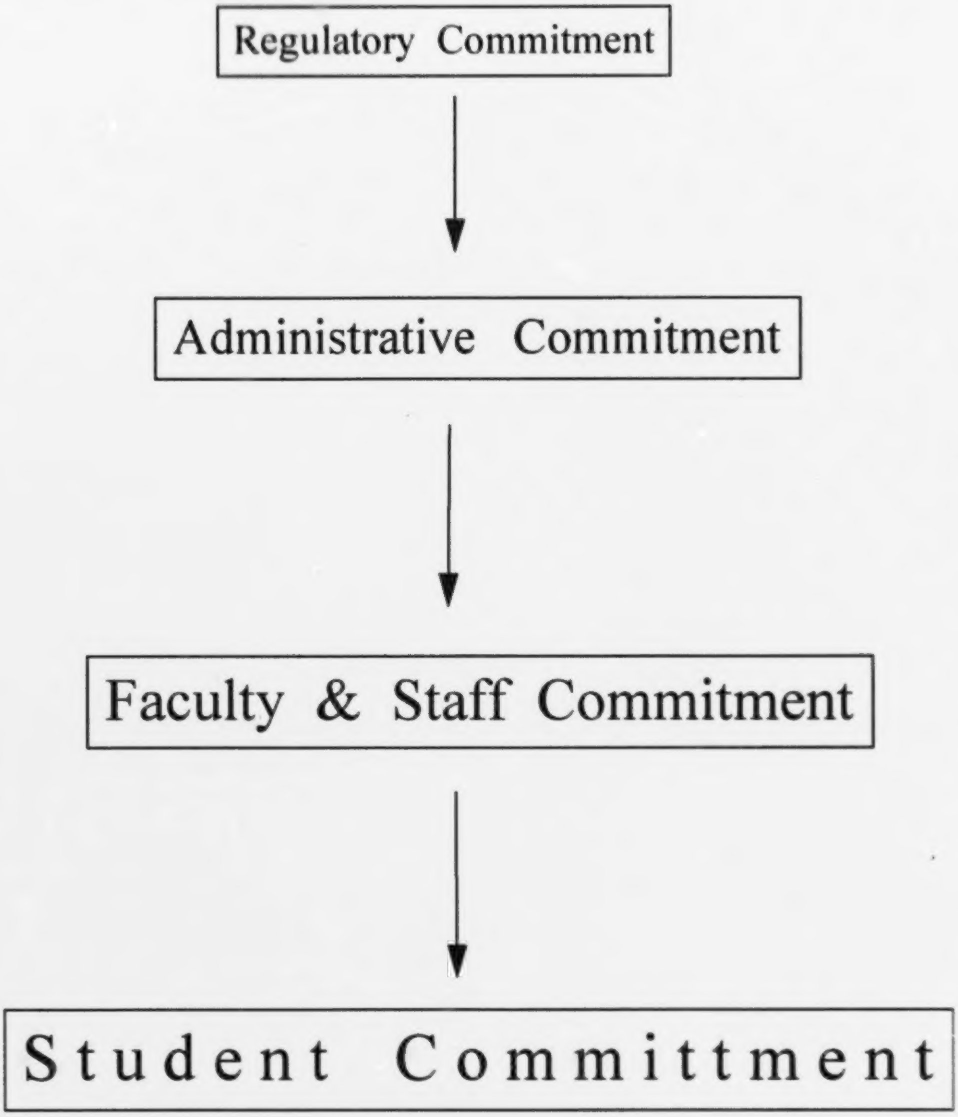
(a) the ability to establish and maintain positive relationships

(b) the ability to communicate effectively with minimal loss and distortion

(c) the attainment of an appropriate level of cooperation with others.

(Fantini, 1991)

Pyramid of Committment


Regulatory Commitment
Administrative Commitment
Faculty & Staff Commitment
Student Committment

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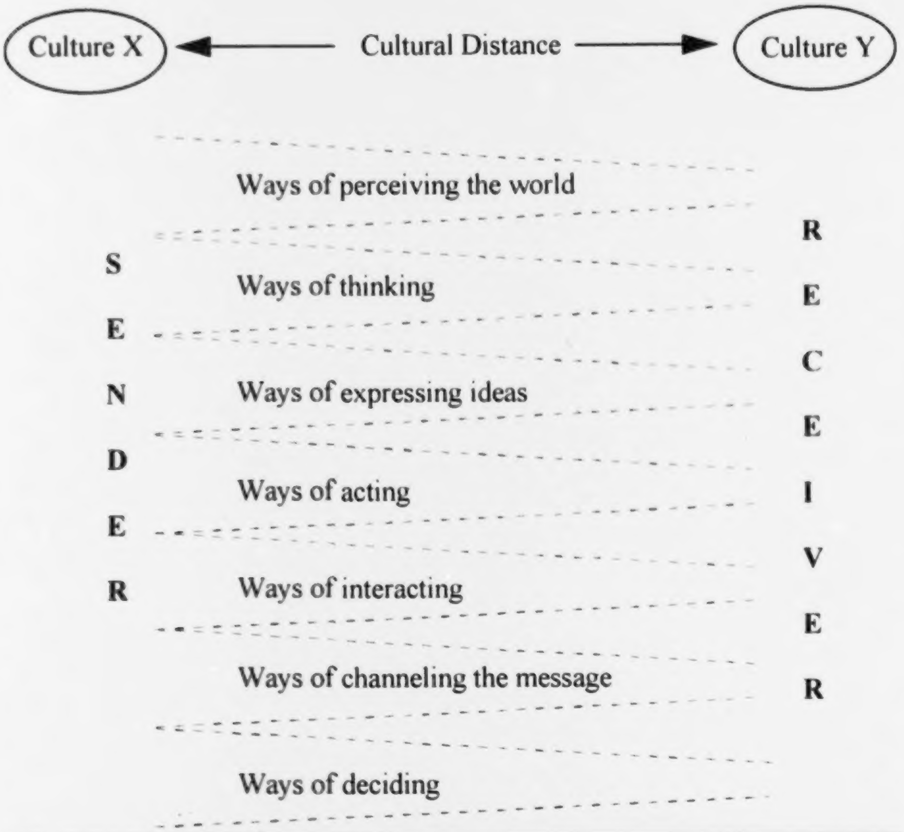
Dimensions of Cross-Cultural Communication


Culture X
Cultural Distance
Culture Y
SENDER
Ways of perceiving the world
Ways of thinking
Ways of expressing ideas
Ways of acting
Ways of interacting
Ways of channeling the message
Ways of deciding
RECEIVER

Taken from the book, *Communicating Christ Cross-Culturally* by David J. Hesselgrave. Copyright © 1991 by David J. Hesselgrave. Used by permission of Zondervan Publishing House.

Tolerance of Stress:

All of us face frustration, confusion, loneliness when interacting with people different from ourselves. We must learn to tolerate these stresses. Consequently, we:

- **must deal with stress constructively (instead of destructively)**
- **can "bounce back"**
- **learn to enjoy unique experiences (within limits)**
- **develop confidence in dealing with events which may seem strange**
- **will take appropriate risks**
- **have a sense of humor**
- **have a positive self-regard**

(Kelley & Meyers, 1993)

Flexibility/Openness:

When people live or work with those who differ from themselves, they usually encounter ways of thinking and behaving that may seem strange or discomforting. Making this a successful and positive event depends upon one's:

- **general openness to the idea's of others (not necessarily agree!)**
- **ability to enjoy others who may think differently**
- **enjoyment of other cultures**
- **slowness toward judgmental reactions**
- **creativity**

(Kelley & Meyers, 1993)

Sensitivity:

People sometimes find communication to be difficult when with those who are different from themselves. This is due to unfamiliar or confusing values, assumptions, customs, body language, and words. Our ability to trade messages (hear and be heard) will depend upon:

- **recognition of non-verbal cues**
- **interpreting the use of someone's choice of words**
- **attentive to the feelings of others**
- **formation of interpersonal relationships**
- **sensitivity to the feelings of others**
- **empathy**
- **skill in accurate communication**

(Kelley & Meyers, 1993)

Sense of Self:

When we interact with those different from ourselves, we may not receive the types of reactions that we are accustomed to. Therefore, we must develop and maintain a sense of *who* and *what* we are. This may be seen in the way we:

- **keep clear personal values without strain**
- **develop a sense of "autonomy" (not cave-in)**
- **live independently of our environment**
- **respect for one's self**
- **capable of self-direction**
- **able to make own decisions**
- **at home with one's uniqueness**

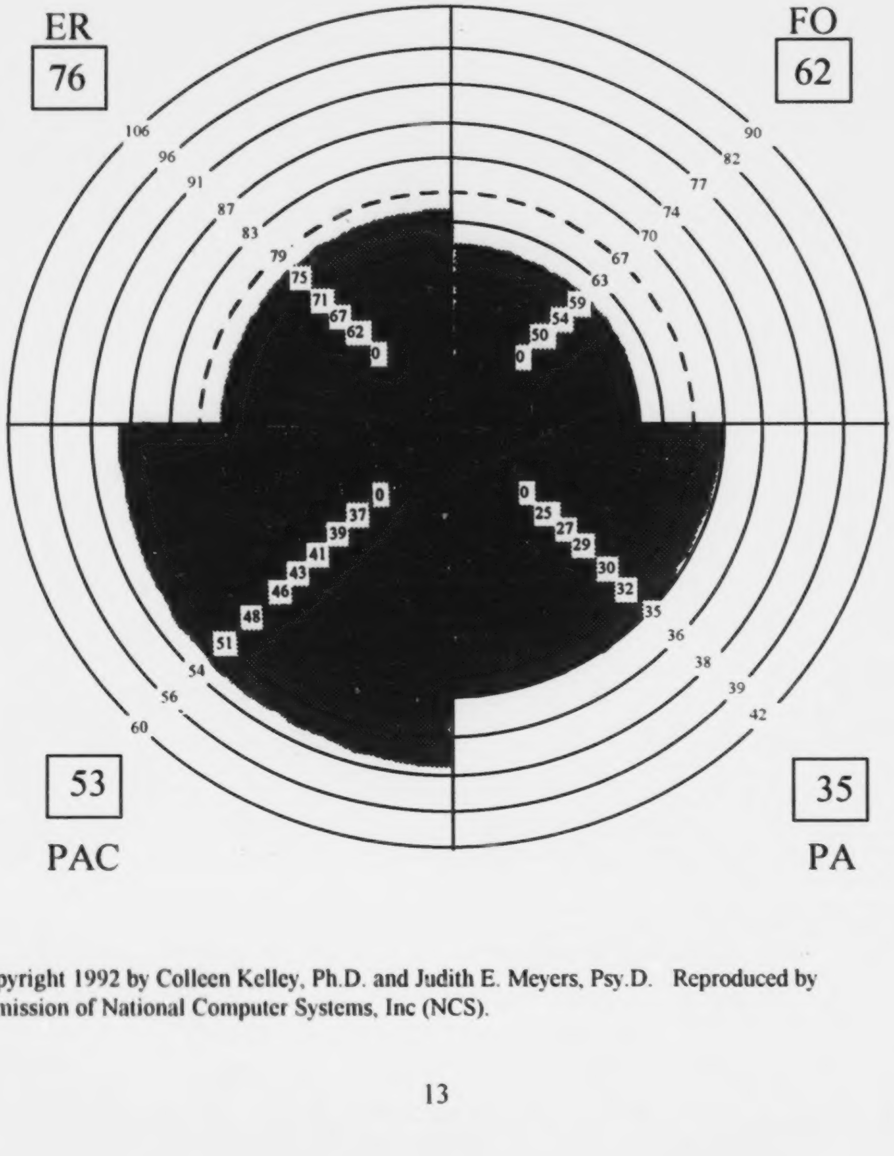
(Kelley & Meyers, 1993)

The CROSS-CULTURAL ADAPTABILITY INVENTORY

Profile

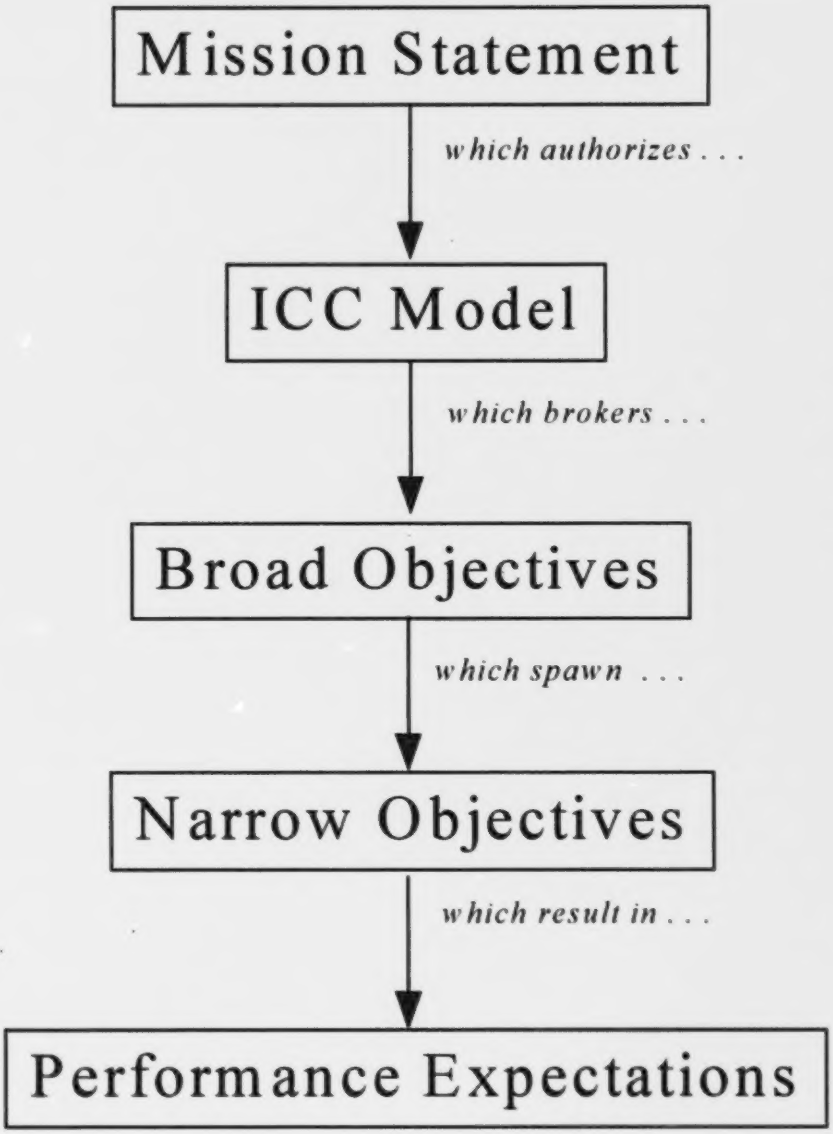
Copy your totals from the Scoring Sheet into the appropriate boxes and shade in the corresponding portion of each quadrant.

Scores of
Alan Algee, July 1, 1994

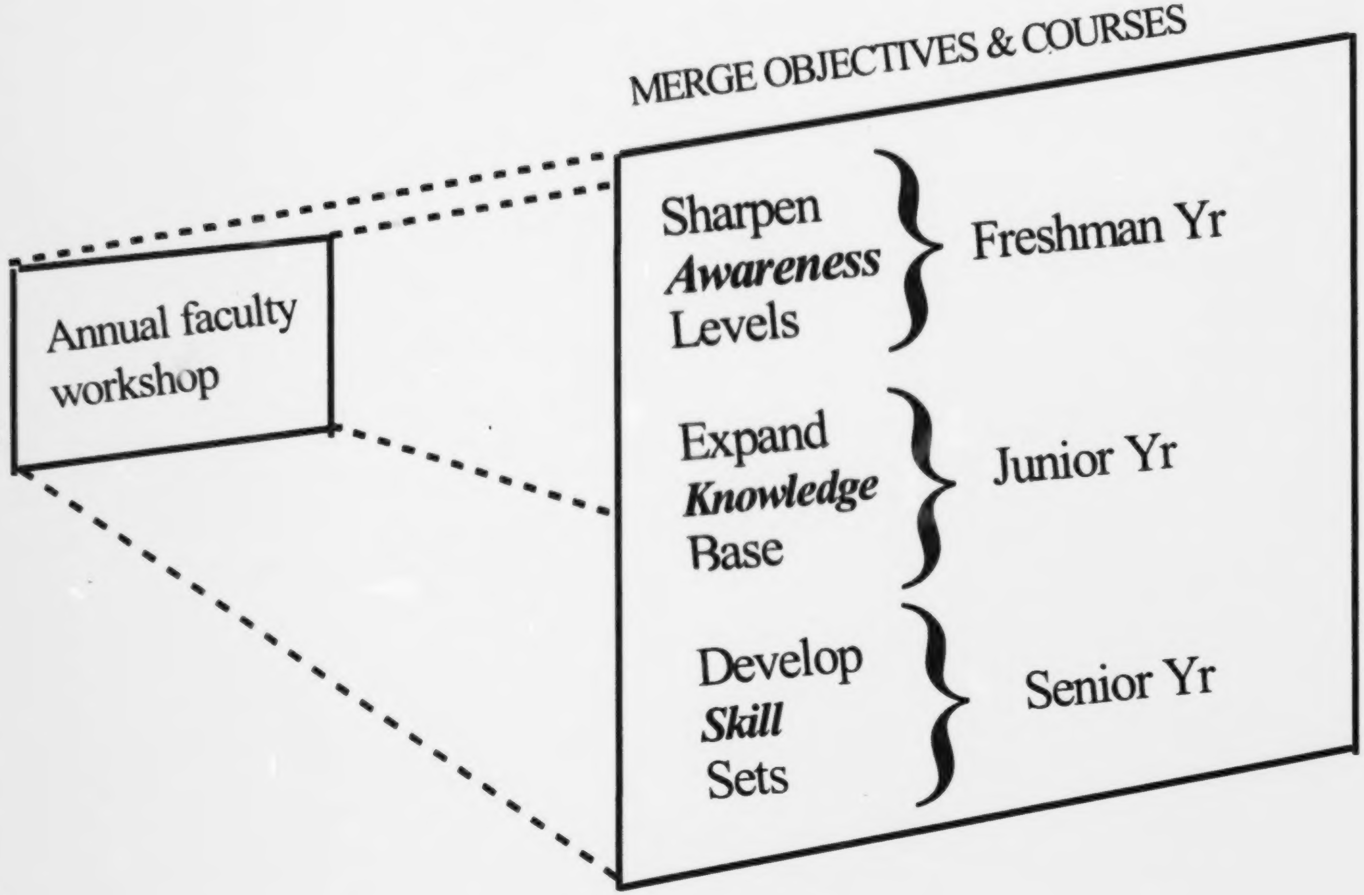


Copyright 1992 by Colleen Kelley, Ph.D. and Judith E. Meyers, Psy.D. Reproduced by Permission of National Computer Systems, Inc (NCS).

From Words to Action


Mission Statement
which authorizes . . .
ICC Model
which brokers . . .
Broad Objectives
which spawn . . .
Narrow Objectives
which result in . . .
Performance Expectations

Copyright 1994 by Alan Algee



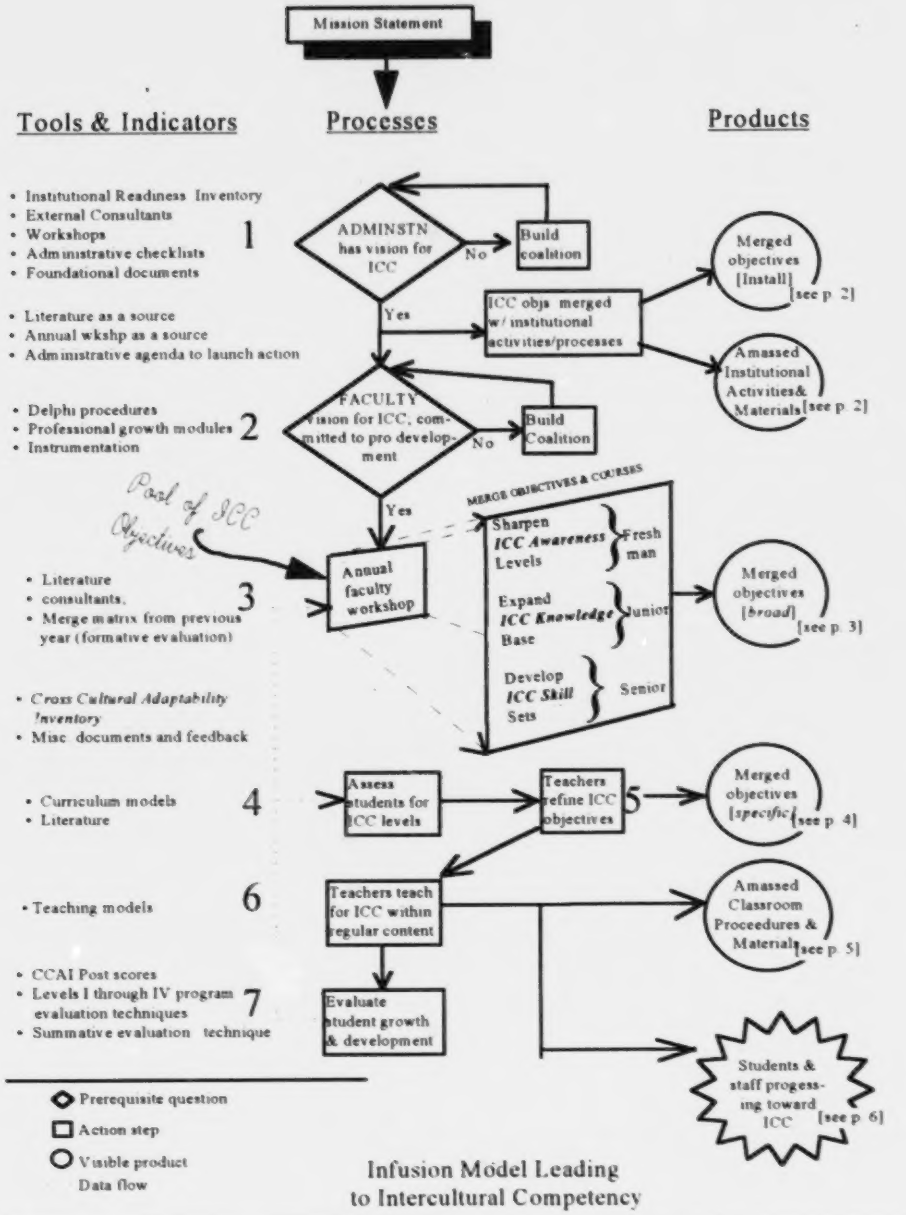
Annual faculty workshop

MERGE OBJECTIVES & COURSES

Sharpen ***Awareness*** Levels — Freshman Yr

Expand ***Knowledge*** Base — Junior Yr

Develop ***Skill*** Sets — Senior Yr


Mission Statement
Tools & Indicators
Processes
Products
• Institutional Readiness Inventory
• External Consultants
• Workshops
• Administrative checklists
• Foundational documents
1
ADMINSTN has vision for ICC
No
Build coalition
Yes
ICC objs merged w/ institutional activities/processes
Merged objectives [Install] [see p. 2]
Amassed Institutional Activities& Materials [see p. 2]
• Literature as a source
• Annual wkshp as a source
• Administrative agenda to launch action
• Delphi procedures
• Professional growth modules
• Instrumentation
2
FACULTY Vision for ICC, committed to pro development
No
Build Coalition
Yes
Pool of ICC Objectives
• Literature
• consultants,
• Merge matrix from previous year (formative evaluation)
3
Annual faculty workshop
MERGE OBJECTIVES & COURSES
Sharpen ICC Awareness Levels
Freshman
Expand ICC Knowledge Base
Junior
Develop ICC Skill Sets
Senior
Merged objectives [broad] [see p. 3]
• Cross Cultural Adaptability Inventory
• Misc. documents and feedback
• Curriculum models
• Literature
4
Assess students for ICC levels
Teachers refine ICC objectives
5
Merged objectives [specific] [see p. 4]
• Teaching models
6
Teachers teach for ICC within regular content
Amassed Classroom Proceedures & Materials [see p. 5]
• CCAI Post scores
• Levels I through IV program evaluation techniques
• Summative evaluation technique
7
Evaluate student growth & development
Students & staff progessing toward ICC [see p. 6]
◆ Prerequisite question
☐ Action step
○ Visible product
Data flow

Infusion Model Leading
to Intercultural Competency

BEST COPY AVAILABLE

Students and Teachers Demonstrating Progress Toward *Intercultural Competency*

1. high positive self-concept
2. a proper degree of self-disclosure
3. concerned for one's appropriateness of self-presentation
4. able to modify one's self presentation and expressive behavior
5. able to be relaxed in a variety of social situations (w/o high degree of anxiety
6. is supportive in the process of message-sending (helps those around ther
7. a high degree of of behavioral flexibility (w/o compromising Biblical standard of holiness)
8. the person is attentive, kind, and perceptive
9. can show empathy

BEST C ILABLE

HOST COURSE: Senior Year, Develop Skill Sets

GUEST ICC OBJECTIVE: To develop skills in meeting and interacting with people who sharply contrast with us in some manner.

(From Syllabus)	(Emerging Resources)
Regular Objectives **S A M P L E**	ICC Objectives
Regular Activities/Assignments	ICC Activities/Assignments

Total objectives implemented: 32

Nine blue cards:	Freshman year (Sharpen awareness levels)
Nine pink cards:	Junior year (Expand knowledge base)
Nine brown cards:	Senior year (Develop skill sets)
Five green cards:	Implemented institution wide (by administration)

Intercultural Competency Objectives As Merged Into Specific Courses

Color	Grid No.	Objective	Course	By	Grid Complete	Sched
Blue	1	To become aware of one's own culture.	BS 113	FS	Yes	S94
Blue	2	To become aware of various standards of holiness.	PE 011	RP	Yes	F95
Blue	3	To become aware of ways in which individuals are different from one another.	MU 131	CS	Yes	F95
Blue	4	To uncover one's own attitude about race, gender, poverty, etc.	BI 132	GJ	Yes	S94
Blue	5	To become aware of how attitudes and stereotypes can hurt the Body of Christ.	BI 132	GJ	Yes	S94
Blue	6	To identify some areas of conflicts that typically arise within the Body of Christ.	BI 132	GJ	Yes	S94
Blue	7	To consider dealing with feelings of guilt and sadness when confronted with conflict.	BI 124	DP	Yes	S94
Blue	8	To consider dealing with feelings of fear and anger when confronted with conflicts.	BI 114	RP	Yes	F95
Blue	9	To learn how our own culture may be viewed by someone of a different culture.	MS 111	FS	Yes	F95

(table continues)

Color	Grid No.	Objective	Course	By	Grid Complete	Sched
Red	10	To learn some general factors about "culture".	BI 213	FS	Yes	F95
Red	11	To learn about some particular customs found among cultures.	BI 233	DM	Yes	F95
Red	12	To learn about how economic and political events might shape various cultures.	[4 Hist]	4	Yes	F95
Red	13	To learn how language and culture are linked.	BS 314	RP	Yes	S94
Red	14	To learn how to research and explore another culture.	BI 212	DM	Yes	S94
Red	15	To learn why a person's heritage and culture is often very important.	BI 223	FS	Yes	F95
Red	16	To learn about various biases and prejudices which are embedded in culture.	BI 243	FS	Yes	S94
Red	17	To conduct a study into one particular culture.	BS 213	FSRP	Yes	F95
Red	18	To learn how some people easily cross over into another culture. What can we learn from them?	BI 243	FS	Yes	S94
Tan	19	To develop skills in meeting and interacting with people who sharply contrast with us in some manner.	PS 362 & 332	HH	Yes	S94

(table continues)

Color	Grid No.	Objective	Course	By	Grid Complete	Sched
Tan	20	To enjoy foods and other cultural aspects which are not exactly as our own	BS 314	FS	Yes	S94
Tan	21	To develop skills of listening to others and observing their ways of communication	BI 313	DP	Yes	S94
Tan	22	To learn how to appropriately adjust one's communication depending on the group to be reached.	SP 314 & MS 352	RP	Yes	S94
Tan	23	To overcome racial stereotypes and biases	BS 314	FS	Yes	S94
Tan	24	To learn how to cope with stress.	BI 323	RP	Yes	F95
Tan	25	To learn how to resolve conflicts.	BI 323	DP		F95
Tan	26	To learn how to investigate a new culture or situation (research skills).	SP 314 & MS 352	RP	Yes	S94
Tan	27	To be able to assess episodes for apparent success or failure.	PS 362 & 332	HH	Yes	F95
Green	28	To raise awareness of one's strength's & weaknesses.	Across	Adm	Yes	YEAR

(table continues)

Color	Grid No.	Objective	Course	By	Grid Complete	Sched
Green	29	To maintain a positive outlook toward intercultural relationships.	Across	Adm	Yes	YEAR
Green	30	To project a sense of respect to those we encounter.	Across	Adm	Yes	YEAR
Green	31	To be able to maintain one's own values & standards in all sorts of situations.	Across	Adm	Yes	YEAR
Green	32	To expose faculty and students to cross-cultural experiences.	Across	Adm	Yes	YEAR

Do you . . .

a) teach adults or,

b) help them learn?

How Do I Teach My

Intercultural Competency Objective? ? ?

- Try to break it down into bites you like
- Approach this area in the spirit of "co-learning"
- Check out some written resources
- Get real creative (guests, trips, film)
- Ask students for ideas
- Try to connect to the host course material
- Brainstorm for a variety of assignments/activities
- Summer Abroad
- December sharing

TEACHING TECHNIQUES

(Pederson, 1988)

TECHNIQUES TO STIMULATE AWARENESS:

- Experiential exercises (role plays, role reversals, simulations)
- Field Trips, tours, exhibits
- Stereotype awareness exercises
- Bicultural observations and experiences (e.g. ethnic dinners)
- Questions/answers/discussion
- Case studies and critical incidents

TECHNIQUES TO IMPART KNOWLEDGE

- Guided self-study with reading list
- Lecture and discussion
- Panel discussion
- Audiovisual presentations
- Interviews with consultants and experts
- ethnic literature reviews

TECHNIQUES TO DEVELOP SKILLS

- Modeling and demonstration
- Using video and media resources for feedback
- Supervising
- Practicing a new behavior pattern
- Practicing writing skills

HOW TO HELP ADULTS LEARN:

- Set an appropriate climate for learning.
- Establish a structure for mutual planning, when appropriate.
- Diagnose needs for learning.
- Translate needs into objectives.
- Develop a plan for accomplishing the objectives.
- Carry out the educational plan.
- Evaluate.

(Rossman, 1994)

TIPS FOR TEACHING ADULTS

⇒ Adults are more realistic than youth in terms of time and money--don't waste either.

⇒ Adult experience is a two-edged sword. It both helps and hinders the learning experience.

⇒ Adult experiences should be viewed as an asset rather than a liability.

⇒ Adults are not a captive audience. Respect, attention, and integrity need to be developed.

⇒ When possible, avoid using timed tests.

⇒ Stress, anxiety, and other emotions can effect learning.

⇒ Adults have a variety of learning styles.

(Rossman, 1994)

TO CREATE A POSITIVE ATTITUDE TOWARD THE INSTRUCTOR:

- Share something about your personal involvement with the subject.
- Share something personal about yourself.
- Reveal your intentions to help them to learn rather than force knowledge upon them.
- Offer a rationale for your assignments.

TO CREATE POSITIVE ATTITUDES TOWARD THE SUBJECT:

- Try to eliminate fear, pain (physical, emotional), frustration, humiliation, boredom.
- Provide quality instruction.
- Convince students that their individual effort is crucial for their own growth.
- Return continual feedback regarding the students' progress.
- Set clear standards of what you see as "excellence".
- Avoid competition among students.
- Confront negative attitudes and try to convert them to positive ones.

ESTABLISHING EXPECTANCY FOR SUCCESS:

- Make the learning goals as clear as possible.
- Make the criteria for evaluation as clear as possible.
- Reveal the expected amount of time needed for study and practice.
  - Be willing to entertain reasonable negotiation from students.

(Rossman, 1994)

Adult Education Facilitator Self-Assessment Inventory

Developed by Dr. Mark Rossman

INSTRUCTIONS: This is designed to determine your own perception of yourself as a facilitator of learning. The rating scale that follows should be used to assess your level of attainment as it relates to each characteristic of a good facilitator of adult education.

0--1--2--3--4--5

0 = Absent
1 = Low (awareness)
3 = Moderate (understanding)
5 = High (expert)

INTERPRETATION: Those characteristics you have rated 3 or less indicate those characteristics you might wish to improve upon.

1. Shows fairness	0--1--2--3--4--5
2. Shows a sense of humor	0--1--2--3--4--5
3. Is informed about the subject	0--1--2--3--4--5
4. Is a good speaker and communicates well	0--1--2--3--4--5
5. Sincerely likes people	0--1--2--3--4--5
6. Is a good organizer	0--1--2--3--4--5
7. Is a good advisor	0--1--2--3--4--5
8. Is a good listener	0--1--2--3--4--5
9. Is enthusiastic	0--1--2--3--4--5
10. Uses various teaching methods	0--1--2--3--4--5
11. Knows the interests of the learners	0--1--2--3--4--5
12. Has a neat appearance	0--1--2--3--4--5
13. Uses visual aids	0--1--2--3--4--5
14. Stimulates discussion	0--1--2--3--4--5
15. Raises questions	0--1--2--3--4--5
16. Knows sources of information	0--1--2--3--4--5
17. Is professional in relationships	0--1--2--3--4--5
18. Relates well to learners	0--1--2--3--4--5
19. Considers individual differences	0--1--2--3--4--5
20. Has confidence in adult learners	0--1--2--3--4--5
21. Is well prepared	0--1--2--3--4--5
22. Motivates learning	0--1--2--3--4--5
23. Maintains interest in material	0--1--2--3--4--5
24. Provides ways in which material may be applied	0--1--2--3--4--5

ANNOTATED BIBLIOGRAPHY OF RESOURCES:

Elmer, D. (1993). Cross-Cultural Conflicts: Building Relationships for Effective Ministry, Downers Grove, IL: Intervarsity Press. [Available from Radiant Book Store, Springfield, MO; $9.99]

Whether at home or abroad, communicating with people of other cultures is difficult. It requires new ways o thinking and interpreting the world. When conflict arises, as it often does, the issues become even more confusing. Without a good understanding of how different cultures handle conflict, our best intentions may only make matters worse. Elmer walks readers through various types of conflict and shows how they can be handled effectively and appropriately. Elmer gives numerous stories and examples from his experience and from others' to show how handling conflict well builds solid relationships. With an eye out for biblical principles, he looks at a variety of sticky questions in Scripture. This is a book not just of theory but of practical models for conflict resolution.

Phillips, J. M. & Coote, R. T. (1993). Toward the 21st Century in Christian Mission. Grand Rapids: Wm. B. Eerdmans Publishing Co. [Available from Radiant Book Store, Springfield, MO; $24.99]

This unique volume offers a comprehensive outlay of the prospects and critical issues of Christian world mission. Demonstrating both depth and breadth of perspective, the book's essays have been written by various mission experts. It is a gold mine of up-to-date information on the church at work around the world.

Harrison, D. & Aeschliman, G. (1993). Romancing the Globe. [Available from Radiant Book Store, Springfield, MO; $8.99]

Each generation writes its own story, determines its own destiny. Romancing the Globe is a call to this generation to embark on an adventure; to write a story of love; to set a course in the fashion of Jesus; to live a life marked by compassion, hope and courage. The world waits for this kind of love--the hungry, the oppressed, the prisoner, the homeless, those outside the family of faith. Today's generation can make a difference. This book will help you find your place of love and service in this world.

Hesselgrave, D. J. (1991). Communicating Christ Cross-Culturally. Grand Rapids: Zondervan's.

This volume displays broad empirical approaches to the issues raised by the interface of communication and mission. Dr. Hesselgrave presents alternative points of view fairly and draws widely from all related disciplines to secure the light that each in turn throws upon the issue at hand. His conclusions, therefore, are broadly informed and usually reliable and very convincing.

Appendix K

Evaluation Instruments

Cross Cultural Adaptability Inventory

Intercultural Press 207-846-5168
P.O. Box 700; Yarmouth, ME 04096 207-5168

This was the instrument chosen for use with this study. The reasons for this selection are as follows:

1. The CCAI was designed for use with many different populations such as students, business people, diplomats, missionaries, employees, educators, social works, and medical personnel (Kelley & Meyers, 1993). It is explicitly appropriate for people who frequently interact with people of other cultures. Seminarians at FST are expected to fit this category both within the United States and abroad.

2. The instrument undergone two carefully conducted revisions. The inventory now consists of 50 self-rated statements which relate to correlates of cross-cultural success found in interviews with cross-cultural experts and in the cross-cultural literature. Several sample questions from the inventory are provided below:
   a) I have ways to deal with the stresses of new situations.
   b) I believe that I could live a fulfilling life in another culture.
   c) I try to understand people's thoughts and feelings when I talk to them.

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3. According to the manual, the CCAI statistical norms and scoring refinements were based on the responses of 653 people. About 20% of the sample were not United States citizens.

4. According to Kelley and Meyers (1993, p. 9), the CCAI is used to: (a) understand the factors or qualities which facilitate cross-cultural effectiveness; (b) raise self-awareness of those factors or qualities in which one is strong and those which need improvement; (c) improve

skills in interacting with people from other cultures; (d) decide whether to work in a culturally diverse setting; (e) to prepare to enter another culture.

5. The CCAI appears to be a reliable and valid instrument. The instrument has a high overall reliability (.90). The following are the individual scale reliability (standardized alpha) measures reported in the instrument manual:

Emotional resilience (ER), 18 items	.82
Flexibility/Openness (FO), 15 items	.80
Perceptual acuity (PA), 10 items	.78
Personal autonomy (PA), 7 items	.68
Total Score (n = 653) 49 items	.90

(Kelley & Meyers, 1993, p. B-25)

These values, especially in the overall category, indicate that individuals who score high on one item within a scale tend to also score high on other items within the scale. These scales also indicate high internal consistency. The CCAI is considered to have content, face, and construct validity. Because of the methods used in its construction, it is reasonable to expect that it would also have some predicative validity (Goldstein, 1993; Kelley & Meyers, 1993).

6. Goldstein (1993) notes that the instrument has a strong theoretical base and is well grounded in the state-of-the-art of cross cultural theory and practice even though the field of cross-cultural study is not well developed.

Culture Shock Inventory (CSI)

The only instrument listed in Tests in Print (1994) for measuring traits related to ICC Organizational Tests; POBox 324, Fredericton, NB E3B 4Y9 Measures an individual's likely response to living or working in cross-cultural situations. Measures eight scales with 10 items per scale. Very little used and weak r/v values. Unpublished. The fact sheet states that "the CSI is designed to acquaint those who expect to work outside their own culture with some of the things that may get them into trouble. While not yet proven, it appears to have predictive value. Culture shock is psychological disorientation caused by misunderstanding, or not understanding, cues from another culture. It arises from such things as lack of knowledge, limited prior experience and personal rigidity. The eight scales test for western ethnocentrism (the belief that the West's way is generally best), cross cultural experience, cognitive flex, behavioral flex, cultural knowledge specific, cultural knowledge general, customs acceptance, interpersonal sensitivity. It may be used with managers, workers, wives and older children and in colleges. The theory behind the test is explained in the manual and can be the basis for a discussion on culture shock to those going abroad from any country or with those who work with people from other cultures." (Reddin, 1991, p. 1).

Intercultural Competency Scale

Under development; measures 5 scales but the sample sizes are still too small for factor analysis.
Via David Strubler 810-656-0118

Multi-Cultural Instructional Inventory

A self-improvement inventory designed toward equitable regeneration of teaching and learning in Higher Education. Is designed for teachers, not students and reveals possible classroom or instructional dynamics.
James Boyer, Kansas State University

Multicultural Awareness-Knowledge-and Skills Survey (MAKSS)

A self-administered test to measure perceptions of multicultural counseling awareness, knowledge, and skills. Designed for clinical counselors. A new instrument without solid reliability and validity values. (D'Andrea, Daniels, and Heck, 1990)

Behavioral Assessment Scale for Intercultural Communication (BASIC)

An updated and simplified version of Ruben's (1976) Intercultural Behavioral Assessment Indices (IBAI). Perhaps available via Olebe & Koester (1989). A complicated and apparently hard-to-find instrument. I cannot seem to get my hands on it. In December 1991, Chen (1991) conducted a reliability study which concluded that it was reliable but that there was some real uncertainty as to the definition of several of the indices. Dr. Margaret Olebe, 5741 Classic Place, Carmichael, CA 95608.

The Cross-Cultural Counseling Inventory (1991)

Measures a conventional tridimensional characteristics of cross-cultural counseling competence (beliefs/attitudes, knowledge, and skills). The instrument has particular utility in counseling supervision and research. The instrument has established validity as the three dimensions it purports to measure and reliability in terms of counseling skills, sociopolitical awareness, and cultural sensitivity.

Intercultural Sensitivity Inventory

Richard Brislin
East-West Center, CUL
Honolulu, HI 96848

Measures intercultural sensitivity by examining the concepts of individualism and collectivism.

Appendix L

Input From Multiple Disciplines

THEOLOGY

Theological Rationale for An Intercultural Competency Model

- There is a theological imperative to conduct ministry across all cultures.

- Seminarians subscribe to a set of theological principles and pre-suppositions.

- When there is discord between the stated and actual mission, a defective theology is underway.

- Seminarians will likely conduct themselves in accordance with a strategy, structure, criteria and authority within catalogical theology.

- Conservative evangelical Protestantism serves as the theological backbone of the model

- The authority of Scripture, the purpose of God, the means of redemption, and other essential matters serve as the underpinnings to the institutional mission and the lives of its stakeholders. The model must expedite this process.

- There are sound theological reasons for understanding other cultures and appreciating them wherever possible . . . God can be properly revealed only through diversity (Elmer, 1993).

- We cannot celebrate diversity out of ignorance. This requires learning and understanding and these are incompatible with the Western propensity for egocentrism and superiority. (Elmer, 1993).

- Diversity, and preparing for ministry to a diverse world, is distinctly biblical.

- Theology constitutes comprehensive frames through which all facets of humanity and social processes are viewed and understood. Such frames, or dogmas, very often collide; this collision is not essential and alternatives to such confrontation should be considered.

Impact From Theology Upon the Emerging Model

- The model must be in accord with conservative evangelical theology (support rather than detract). The institution cannot be expected to compromise doctrinal integrity.

- The model must begin with an understanding of the institutional mission; each of its products must help expedite this mission in some way.

- The administration, faculty, and students should share in the same basic theological understanding of God's nature and their part in his eternal plan.

- The theological and biblical connection are presented during the workshop/orientation at which time face validity is to be considered and the model will be installed.

- Theology is highly traditional and historic while at the same time is dynamic and concurrent. This dialectical process will constantly affect attitudes and practices of graduates in terms of their response to people of other groups (or cultures).

References

Elmer, 1993; Hesselgrave, 1991; Horton, 1994; Tippet, 1987.

SOCIOLOGY

Sociology seems to set the stage for the entire process rather than yield any precise components for the emerging model. The whole model is to be based on the process of stepping out of one's group and into another. Since no group is value-free, conflicts are unavoidable. These conflicts (or, as Storti and others prefer, encounters) are sure to increase due to the process of globalization.

Sociological Rationale for An Intercultural Competency Model

- FST contributes to American social structures with each graduating class.
- FST will tend to reproduce its values as each class graduates.
- Students will constantly mingle in and out of their own social groups. Dissonance, to some degree, generally occurs when such cross-overs are attempted.
- Because of demographic trends, new and strategic ways are needed to deal with important social processes and to skillfully surf these processes.
- The conflict paradigm expects that inequality and tension is beneficial because it assures the right people will be installed in the right positions. FST serves to promulgate and perpetuate religious control. A model would help assure such.
- The consensus paradigm expects that societies share some perceptions, attitudes, and values. These are arrived at because it benefits that society. FST serves to socialize students for these institutions;

every student and institution is treated equally and fairly. A model would help assure such passage.

- As an educational institution, FST can be expected to see student's consciousness enlarged; hopefully, students will be more committed than ever toward their ambitions of social change and social justice.

- People generally communicate based on roles rather than on the people fulfilling those roles. Differing views of roles create dissonance. Respecting this dynamic may catapult one toward good intercultural relations.

Impact From Sociology Upon the Emerging Model

- Care should be taken to audit the values which FST wishes to see in students.

- Care should be taken to minimize inevitable conflicts that arise from crossing out of one's group. [The actual means of achieving this minimization are relegated to the contributions from education.]

References

Galtung & Vincent,1992; Pratt, 1993; Restivo, 1991; Rubenson, 1989; Runciman, 1989.

PSYCHOLOGY

The amount of impressive material from Psychology is enormous. Only a few highlights can be represented here. Many powerful highlights cannot be included because of the sheer volume.

Psychological Rationale for An Intercultural Competency Model

- When confronted with an ambiguous situation, humans often resort to a quick solution in order to feel in control; they want to try to understand what is occurring.

- When available, people often resort to stereotypes or, if unavailable, people will quickly create a stereotype in order to provide a sense of consistency. These solutions are generally negative in nature.

- When interacting with others from a different social circle, there is an inevitable alignment (or misalignment) with role expectations. Balancing role expectations becomes very complex as the target social group is more remote from one's own.

- Many different scales can be used to measure psychological dynamics. For purposes of the emerging model, the four from Kelley and Meyers (1993) are chosen as the object of concern: emotional resilience, flexibility/openness, perceptual acuity, personal autonomy. These can be measured to see how one is developing in terms of adaptability toward another culture.

- Important variables are at work when one is engaged in a cross-cultural experience. The field of cross-cultural psychology reveals those which need to be respected by FST; they may be outlined as follows:

Background Variables

- Ecological context
- Socio-political context
- Biological adaptation
- Cultural adaptation

Psychological Variables

- Ecological influences
- Genetic transmission
- Cultural transmission
- Acculturation

Psychological Outcomes

- Observable behaviors
- Inferred characteristics

References

Zurcher, 1988; Segall, Dasen, Berry, Poortinga, 1990; Kelley & Meyers, 1993.

EDUCATION

[This abstract will only present the impact of education theory upon the model rather than establish a rationale for the model. To do so would become circular; the rationale is also rather obvious by the time this MARP is reviewed.]

Impact of Education Theory Upon Emerging Model

- The skills needed for cross-cultural ministerial situations must be occasionally audited in order to assure program integrity.
- The expectations of various stakeholders need to be ascertained and compared to the program offerings.
- Students rely on the program for certain training and are entitled to receive that which is offered by the program. Care should be taken to measure the extent of their satisfaction.
- In order to provide a strong program, qualifications of the professors need to be examined and continually upgraded.
- The important principles of andragogy need to be tested for their effective presence in the classroom.
- The basic curriculum model, based on systems theory, is: assess, formulate objectives, implement, evaluate.
- A level I to IV evaluation documents any gaps in the expected versus actual program achievements. This could be established in a long-range action plan.

- Students bring unique backgrounds to the class; a skillful teacher will maximize these throughout the learning process in order to see learning gains.

- A vision for intercultural competency needs to be shared across the institution--from the board to the student. If not, the learning is not likely to occur.

- Adults are problem-focused and therefore may be interested in the goals of intercultural competency developed as it is connected to their own dreams.

- Objectives are critical; they steer the course for both teacher and learner and eventually provide a signal as to the outcomes of the instructional event.

- One of the purposes of education is to enhance personal growth and development. Accordingly, institutions must inventory the scales on which students are to be growing and then the progress along those scales.

- A correctly prepared model may help insure against an ethical deficit; students should not be commended for ministry to a diverse world without some effort to assure that they are emotionally and intellectually equipped for such cross-overs.

References

Beder, 1989; Merriam & Cunningham, 1989; Ornstien & Hunkins, 1993; Renner, 1993; Sork & Cafferella, 1989.

MODEL THEORY

[Most of the material that was intended for this section has been transferred to Table 4; it will not be repeated here.]

[Some of the salient contribution from model theory is so crucial to this study, that it has been transferred to chapter 2]

Rationale for An Intercultural Competency Model

- A good model provides a framework for consistent decision-making; values and priorities are sorted and operations for delivering the program are identified.

- Referents in the model can show how various relationships exist or coexist. Most theoretical discussions rely on one or more such models.

- Steps need to be graphically portrayed to insure a sequence to the overall planning process.

- A model can help to portray "a reality and a reduction in time and space that allows for a better understanding of reality; the representation may be expressed in words, numbers, or diagrams" (Shafritz, Koeppe, & Soper, 1988).

Impact of Model Theory Upon Emerging Model

- The model must be realistic and understandable rather than technical and esoteric.

- [see Table 4 for list of criteria for effective model; in essence, this table captures much of the impact that model theory has on the emerging model of this study.]

References

Keeves, 1994; Ornstein and Hunkins, 1993; Sork & Cafferella, 1989.

ANTHROPOLOGY

Anthropological Rationale for An Intercultural Competency Model

- The systematic relationships of cultural psychological and ecological variables must be reviewed in order to understand a group's culture, beliefs, and patterns of change.

- Acts and beliefs should be understood in terms of explicit intentions (and rationale) together with their latent functions. These latent functions may have important consequences even though the rationale for them may have no concurrent purpose.

- People within a group vary; they are not all alike.

- "Every human cultural system is logical and coherent in its own terms, given the basic assumptions and knowledge available to the given community" (Pelto & Muessig, 1980, p. 74).

- Ethnocentrism, a natural inclination, leads to a distorted understanding of others.

- Wright (1993) explains that current anthropological literature leads us to examine existing conflict of values in terms of various world views. "In the past, anthropology influenced . . . [them] to be sensitive and adapt to the context to which they went, present literature will demand that we examine more critically the socioeconomic context from which we come. In the past, the concern has been to contextualize our message to the receiving culture. Current thinking will ask us to examine the ways our presence, our message, and our work are contextualized by the sending culture" (p. 408).

- Communication must occur within the structure and organization of human societies. As long as "this takes place in an earthly environment on which humans depend for their physical life and where these spiritual experiences have to be worked out in s series of human relationships that are culturally conditioned, an obvious link occurs between the seminary graduate and anthropology. "We deal with human beings in human situations, with felt needs that have to be met, and personal relationships that have to be preserved. They live in formal or customary structures and communicate in the language that suits their condition" (Tippet, 1987,p. xxiii).

Impact of Anthropology Upon Emerging Model

- The end products of the model must somehow reflect an anthropological base necessary to one who aspires to be interculturally competent. This must be visible in the objectives.
- Since all people have some degree of ethnocentrism, it follows that unless awareness is achieved, one cannot hope to develop intercultural competency. The model, therefore, must provide some means to develop awareness of one's own inherent ethnocentrism.
- Actual field experience will be required if intercultural competency is really going to be achieved.
- Research skills into the anthropological arena should appear in the pool of objectives.

References

Tippet, 1987; Stewart & Bennett, 1991; Pelto & Muessig, 1980; Wright, 1993

Appendix M

Participants' Evaluation of Presentation Using the Adult Education Facilitator Self-Assessment Inventory

	Low				High		
Scale	0-	-1-	-2-	-3-	-4-	-5-	M
Shows fairness	0%	0%	0%	17%	50%	33%	4.2
Shows a sense of humor	0	0	11	28	28	33	3.8
Is informed about the subject	0	6	0	28	17	50	4.1
Is a good speaker and communicates well	0	11	0	39	28	22	3.5
Sincerely likes people	0	6	0	6	44	44	4.2
Is a good organizer	0	0	6	17	33	44	4.2
Is a good advisor	6	0	6	44	33	11	3.4
Is a good listener	0	0	0	33	61	6	3.7
Is enthusiastic	0	6	6	39	33	17	3.5
Uses various teaching methods	0	0	19	25	25	31	3.7
Knows the interests of learners	0	0	17	39	22	22	3.5
Has a neat appearance	0	0	6	17	17	61	4.3
Uses visual aids	6	6	0	17	39	33	3.8
Stimulates discussion	0	0	11	33	44	11	3.6
Raises questions	0	0	6	33	44	17	3.7
Knows sources of information	0	0	0	44	22	33	3.9
Is professional in relationships	0	0	11	6	33	50	4.2
Relates well to learners	0	6	6	33	33	22	3.6
Considers individual differences	0	0	0	28	33	39	4.1

(table continues

	Low				High		
Scale	0-	-1-	-2-	-3-	-4-	-5-	M
Has confidence in adult learners	0	0	0	22	28	50	4.3
Is well prepared	0	0	0	17	33	50	4.3
Motivates learning	0	0	0	56	28	17	3.6
Maintains interest in material	0	0	12	47	18	24	3.5
Provides ways in which material may be applied	0	6	6	33	33	22	3.6
Overall Average:							4

NOTE. 0 = Absent, 1 = Low, 3 = Moderate, 5 = High.

n = 18

Appendix N

Product Verification Form

I, Russell K. Pier, verify that the Infusion Model for Developing Intercultural Competency meets the objectives stated in Alan Algee's research proposal dated July 1994. I have supervised and endorsed its development at Faith School of Theology.

In my opinion, Mr. Algee's model has the potential of solving the underlying problem specified in the study.

Signature

President

Title

17/12/94

date

BIOGRAPHICAL SKETCH

Alan Algee was raised on a commercial cattle ranch in central California. He studied agriculture at Cal Poly State University but “stopped out” in order to live and work in Alaska. In 1980 Mr. Algee was graduated from the University of Alaska with a degree in Education and Biology.

Mr. Algee then studied for the ministry and eventually assumed a pastorate in Alaska. Thereafter, he earned a Master’s Degree in Adult Education from Alaska Pacific University and assisted with the development of several seminaries located in the United States and in Europe.

Presently, Mr. Algee serves as an educational consultant for the Division of Foreign Missions of the Assemblies for God and for Faith School of Theology in Charleston, Maine. His permanent place of residence is in Bangor, Maine, but he travels extensively in the United States and abroad in connection with his professional responsibilities.